

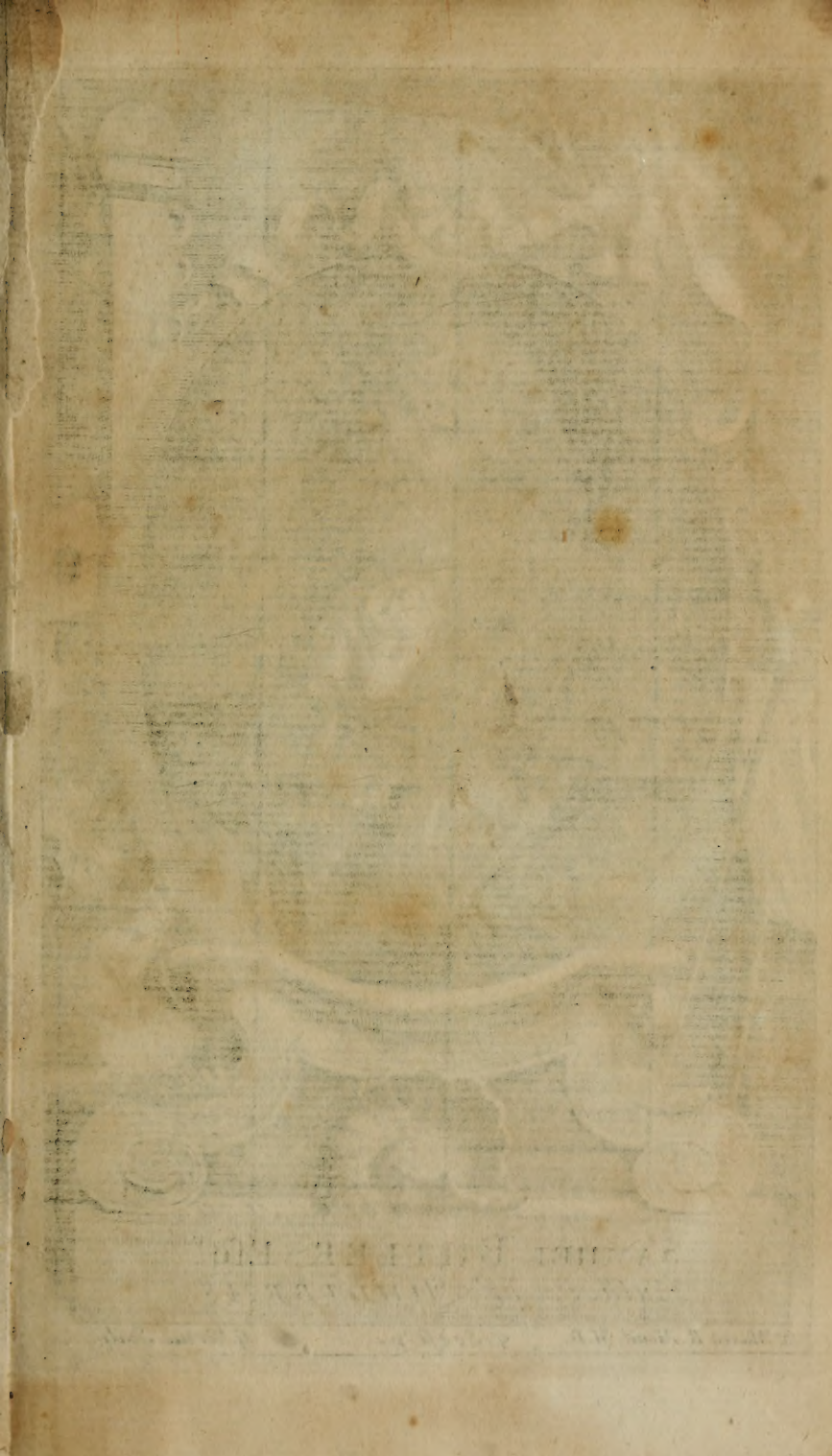
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SAMUEL BUTLER, Esq.
Author of HUDIBRAS.

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G. Soest p.

G. Vertue Sculp. 1744

H U D I B R A S,

IN THREE PARTS;

Written in the Time of

THE LATE WARS:

Corrected and Amended.

WITH

LARGE ANNOTATIONS,

AND A PREFACE,

BY

ZACHARY GREY, LL.D.

Adorn'd with a new Set of Cuts.

THE SECOND EDITION.

VOL. I.

L O N D O N:

Printed for C. HITCH, G. HAWKINS, C. BATHURST,
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W. NICHOL, and M. RICHARDSON.

MDCCLXIV.

THE LITTLE WHITE
COWBOY'S ALBUM

TO BE BOUND IN A
HARD COVER

WILLIAM GREEN FLD.

THE SECOND EDITION

1881

L O W D O W

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T O T H E
R E A D E R.

POETA nascitur, non fit, is a Sentence of
as great Truth as Antiquity; it being most
certain, that all the acquir'd Learning imaginable
is insufficient to compleat a Poet, without a natu-
ral Genius and Propensity to so noble and sublime
an Art. And we may without offence observe, that
many very learned Men, who have been ambitious
to be thought Poets, have only render'd themselves
obnoxious to that Satyrical Inspiration, our Author
wittily invokes:

Which made them, tho' it were in spight
Of Nature and their Stars, to write.

On the other side, some who have had very little
Human Learning, ^a but were endued with a large
share of Natural Wit and Parts, have become the
most celebrated Poets of the Age they liv'd in. But
as these last are, Raræ Aves in Terris; so when
the Muses have not disdain'd the assistances of other

^a Shakespear, D'Avenant, &c.

Arts and Sciences, we are then blest'd with those lasting Monuments of Wit and Learning, which may justly claim a kind of Eternity upon Earth. And our Author, had his modesty permitted him, might with HORACE have said,

Exegi Monumentum Ære perennius;

Or with OVID,

*Jamque opus exegi, quod nec Jovis Ira, nec Ignis,
Nec poterit ferrum, nec edax abolere Vetustas.*

The Author of this celebrated Poem was of this last composition; for altho' he had not the happiness of an Academical Education, as some affirm, it may be perceiv'd, throughout his whole Poem, that he had read much, and was very well accomplish'd in the most useful Parts of Human Learning.

RAPIN (in his Reflections) speaking of the necessary Qualities belonging to a Poet, tells us, He must have a Genius extraordinary; great Natural Gifts; a Wit, just, fruitful, piercing, solid and universal; an Understanding, clear and distinct; an Imagination, neat and pleasant; an Elevation of Soul, that depends not only on Art or Study, but is purely a Gift of Heaven, which must be sustain'd by a lively Sense and Vivacity; Judg-
ment

ment to consider wisely of Things, and Vivacity for the beautiful Expression of them, &c.

Now, how justly this Character is due to our Author, I leave to the Impartial Reader, and those of nicer judgments, who had the happiness to be more intimately acquainted with him.

The Reputation of this incomparable Poem is so thoroughly establish'd in the World, that it would be superfluous, if not impertinent, to endeavour any Panegyric upon it.—However, since most men have a curiosity to have some account of such Anonymous Authors, whose Compositions have been eminent for Wit or Learning; I have been desired to oblige them with such Informations, as I could receive from those who had the happiness to be acquainted with him, and also to rectify the Mistakes of the Oxford Antiquary, in his Athenæ Oxonienses, concerning him.

T H E
A U T H O R's
L I F E.

SAMUEL BUTLER, the Author of this excellent Poem, was born in the Parish of *Strensham*, in the County of *Worcester*, and baptized there the 13th of *February* 1612. His Father, who was of the same Name, was an honest Country Farmer, who had some small Estate of his own, but rented a much greater of the Lord of the Manor where he liv'd. However, perceiving in this Son an early Inclination to Learning, he made a shift to have him educated in the Free-School at *Worcester*, under Mr. *Henry Bright*; where having past the usual time, and being become an excellent School-Scholar, he went for some little time to *Cambridge*, but was never matriculated into that University, his Father's Abilities not being sufficient to be at the charge of an Academical Education; so that our Author return'd soon into his native Country, and became Clerk to one Mr. *Jefferys* of *Earls-Croom*, an eminent Justice of the Peace for that County,
with

with whom he liv'd some years, in an easy and no contemptible service. Here, by the Indulgence of a kind Master, he had sufficient leisure to apply himself to whatever Learning his Inclinations led him, which were chiefly History and Poetry; to which, for his Diversion, he joined Musick and Painting; and I have seen some Pictures, said to be of his Drawing, which remained in that Family; which I mention not for the Excellency of them, but to satisfy the Reader of his early Inclinations to that noble Art; for which also he was afterwards entirely belov'd by Mr. *Samuel Cooper*, one of the most Eminent Painters of his time.

He was, after this, recommended to that great Encourager of Learning, *Elizabeth* Countess of *Kent*, where he had not only the Opportunity to consult all manner of learned Books, but to converse also with that living Library of Learning, the great Mr. *Selden*.

Our Author liv'd some time also with Sir *Samuel Luke*, who was of an ancient Family in *Bedfordshire*; but, to his Dishonour, an eminent Commander under the Usurper *Oliver Cromwell*: and then it was, as I am inform'd, he compos'd this Loyal Poem. For tho' Fate, more than Choice, seems to have placed him in the service of

a Knight so notorious, both in his Person and Politicks, yet by the rule of Contraries, one may observe throughout his whole Poem, that he was most Orthodox, both in his Religion and Loyalty. And I am the more induced to believe he wrote it about that time, because he had then the opportunity to converse with those living Characters of Rebellion, Nonsense, and Hypocrisy, which he so lively and pathetically exposes throughout the whole Work.

After the Restoration of King *Charles II.* those who were at the Helm, minding Money more than Merit, our Author found those Verses of *Juvenal* to be exactly verif'd in himself:

*Haud facilè emergunt, quorum Virtutibus obstat
Res angusta Domi: —*

And being endued with that innate Modesty, which rarely finds Promotion in Princes Courts; he became Secretary to *Richard* Earl of *Carbury*, Lord President of the Principality of *Wales*, who made him Steward of *Ludlow*-Castle, when the Court there was reviv'd. About this time, he married one *Mrs. Herbert*, a Gentlewoman of a very good Family, but no Widow, as our *Oxford* Antiquary has reported: She had a competent Fortune, but it was most of it unfortunately lost, by being put out on ill Securities, so that it was
little

little advantage to him. He is reported by our Antiquary to have been Secretary to his Grace *George Duke of Buckingham*, when he was Chancellor to the University of *Cambridge*: but whether that be true or no, 'tis certain, the Duke had a great kindness for him, and was often a Benefactor to him. But no man was a more generous Friend to him, than that *Mæcen*as of all Learned and Witty Men, *Charles Lord Buckhurst*, the late Earl of *Dorset* and *Middlesex*, who, being himself an excellent Poet, knew how to set a just value upon the Ingenious Performances of others, and has often taken care privately to relieve and supply the Necessities of those, whose modesty would endeavour to conceal them: of which our Author was a signal Instance, as several others have been, who are now living. In fine, the Integrity of his Life, the Acuteness of his Wit, and Easiness of his Conversation, had rendered him most acceptable to all Men; yet he prudently avoided multiplicity of Acquaintance, and wisely chose such only whom his discerning Judgment could distinguish (as *Mr. Cowley* expresseth it)

From the Great Vulgar, or the Small.

And having thus liv'd to a good old age, admir'd by all, though personally known to few,
he

he departed this Life in the Year 1680, and was buried at the Charge of his good Friend ^a Mr. *L——vil* of the *T——le*, in the Yard belonging to the Church of *St. Paul, Covent-Garden*, at the *West-End* of the said Yard, on the *North-Side*, under the Wall of the said Church, and under that Wall which parts the Yard from the common Highway. And since he has no Monument yet set up for him, give me Leave to borrow his Epitaph from that of *Michael Drayton* the Poet, as the Author of *Mr. Cowley's* has partly done before me:

*And tho' no Monument can claim
To be the Treasurer of thy Name;
This Work, which ne'er will die, shall be
An everlasting Monument to thee.*

The Characters of this Poem are for the most part obvious, even to the meanest Pretenders to

^a “ *Mr. W. Longueville* would fain have buried *Butler* in *Westminster Abbey*; and spoke in that view to some of those Wealthy Persons, who had admired him so much in his life-time; offering to pay his Part, but none of them would contribute. Upon which *Mr. Longueville* buried him with the greatest privacy (but at the same time very decently) in *Covent-Garden Church-yard* at his own expence; himself and seven or eight persons more following the Corpse to the Grave.” (*Hudibras's Life*, Gen. Hist. Dict. vol. 6. pag. 299. Marg. Note.) and I will beg leave to add, that the Burial Service was read over him, by the learned and Pious Dr. *Patrick*, (afterwards Lord Bishop of *Ely*) then Minister of the Parish.

Learning

Learning or History ; nor can scarce any one be so ignorant, as not to know, that the chief Design thereof is a Satire against those Incendiaries of Church and State, who in the late Rebellion, under pretence of Religion, murder'd the best of Kings, to introduce the worst of Governments ; destroy'd the best of Churches, that Hypocrisy, Novelty, and Nonsense, might be predominant amongst us ; and overthrew our wholesome Laws and Constitutions, to make way for their *Blessed* Anarchy and Confusion, which at last ended in Tyranny. But since, according to the Proverb, *None are so blind as they that will not see*; so those who are not resolv'd to be invincibly ignorant, I refer, for their further satisfaction, to the Histories of Mr. *Fowles* of *Presbytery*, and Mr. *Walker* of *Independency* ; but more especially to that incomparable History lately published, wrote by *Edward* Earl of *Clarendon*, which are sufficient to satisfy any unbiass'd Person, that his general Characters are not fictitious : And I could heartily wish these Times were so reformed, that they were not applicable to some even now living. However, there being several particular Persons reflected on, which are not commonly known, and some old Stories and uncouth Words which want explication, we have thought fit to

do that right to their Memories, and for the better Information of the less learned Readers, to explain them in some additional Annotations at the end of this Edition.

How often the Imitation of this Poem has been attempted, and with how little success, I leave the Readers to judge: In the Year 1663, there came out a spurious Book, call'd, *The Second Part of Hudibras*; which is reflected upon by our Author, under the Character of *Whacum*, towards the latter End of his Second Part. Afterwards came out the ^b *Dutch and Scotch Hudibras*, *Butler's Ghost*, the *Occasional Hypocrite*, and some others of the same Nature, which, compar'd with this, (*Virgil's Travesty* excepted) deserve only to be condemn'd *ad Ficum & Piperem*; or, if you please, to more base and servile Offices.

Some vain Attempts have been likewise made to translate some Parts of it into *Latin*, but how far they fall short of that Spirit of the *English* Wit, I leave the meanest Capacity, that understands them, to judge. The following *Similes* I have heard were done by the Learned Dr. *Harmer*, once *Greek* Professor at *Oxon*:

^b *May'st thou print H— or some duller Ass,*

Jorden, or him, that wrote Dutch Hudibras.

Oldham, upon a Printer, that had expos'd him, by printing a Piece.
Works 1703. pag. 261.

So

So learned Taliacotius from, &c.

*Sic adscititios nasos de clune torosi
Vestoris, doctâ secuit Taliacotius Arte,
Qui potuere parem durando æquare Parentem.
At postquam fato Clunis computruit, ipsum
Una sympathicum cæpit tabescere Rostrum.*

So Wind in the Hypochondres pent, &c.

*Sic Hypochondriacis inclusa meatibus Aura
Desinet in crepitum, si fertur prona per album:
Sed si summa petat, montisq; invaserit arcem
Divinus furor est, & conscia Flamma futuri.*

So Lawyers, lest the Bear Defendant, &c.

*Sic Legum mystæ, ne forsâ Pax foret, Ursam
Inter furantem sese, Actoremque Molossum;
Faucibus injiciunt clavos dentisque refigunt,
Luctantesque canes coxis femorisque revellunt.
Errores justasque moras obtendere certi,
Judiciumque prius revocare ut prorsus iniquum.
Tandem post aliquod breve respiramen utrinque,
Ut pugnas iterent, crebris hortatibus urgent.
Ejâ! agite, ô cives, iterumque in prælia tradunt.*

There are some Verses, which, for Reasons of State, easy to be guess'd at, were thought fit to be omitted in the first Impression; as these which follow;

Did

*Did not tbe Learned ^c Glyn and ^d Maynard,
To make good Subjects Traitors, strain hard?
Was not the King, by Proclamation,
Declar'd a ^c Traitor thro' the Nation?*

And now I heartily wish I could gratify your further Curiosity with some of those *Golden Remains* which are in the Custody of Mr. *L—vil*; but not having the Happiness to be very well acquainted with him, nor Interest to procure them, I desire you will be content with the following Copy, which the Ingenious Mr. *Aubrey* assures me he had from the Author himself.

^c Serjeant *Glyn* declar'd, That the *Protestation* of the Bishops (in favour of their Rights) was High Treason. *Echard's Hist. of England*, vol. 2. pag. 276. He acted as Judge during *O. Cromwell's Usurpation*. See *Thurloe's State Papers*, vol. 3. pag. 332.

^d Serjeant *Maynard*, was a Manager at the Earl of *Strafford's Tryal*; *Echard*, vol. 2. p. 216. and though upon the *Declaration of no more Addresses to the King*, 1647-8. he drew up a famous Argument against that *Declaration*; shewing, That by that Resolution, they did, as far as in them lay dissolve the Parliament: and he knew not after that, with what Security in point of Law they could meet together, and joyn with them: *Echard*, vol. 2. p. 595. Yet he condescended during the *Usurpation* to act as *Cromwell's Serjeant*. When he waited on the Prince of *Orange*, with the Men of the Law, he was then near ninety, and said (as Bp. *Burnet* observes, *History of his own Time*, vol. 1. p. 803.) “the liveliest thing that was heard
“ of, on that occasion; the Prince took notice of his great age, and
“ said, that he had outliv'd all the Men of the Law of his time:
“ he answered, *He had like to have outliv'd the Law itself, if His
“ Highness had not come over.*” If that had happen'd, he had certainly

*No Jesuit e'er took in hand
To plant a Church in barren Land;
Nor ever thought it worth the while
A Swede or Rus to reconcile.
For where there is no Store of Wealth,
Souls are not worth the Charge of Health;
Spain, in America had two Designs
To sell their Gospel for their Mines.
For had the Mexicans been poor,
No Spaniard twice had landed on their Shore,
'Twas Gold the Catholick Religion planted,
Which, had they wanted Gold, they still had wanted.*

tainly outliv'd it twice. He was very eminent in his profession, and made more of it, than any one of his time. Mr. *Whitelocke* observes (in his *Memorial*) That he made 700 l. in one Summer's Circuit: and to his great Gains in his Profession, Mr. *Oldham* alludes, (see a *Satyr*, *Oldham's Poems*, 1703. pag. 424.)

*Then be advised, the slighted Muse forsake,
And Cook, and Dalton for thy Study take;
For Fees each Term, sweat in the crowded Hall,
And there for Charters, and crack'd Titles bawl;
Where M——d thrives, and Pockets more each year,
Than forty Laureats on a Theatre.*

* Alluding to the Vote of the Parliament, upon the King's Escape from *Hampton-Court*, November 11, 1647. (though he had left his Reasons for so doing, in a letter to the *Parliament*, and another to the *General*) "That it should be Confiscation of Estate, and Loss of "Life without mercy, to any one who detained the King's Person, "without revealing it to the Two Houses." *Echard's History of England*, vol. 2. pag. 588.

The

The *Oxford* Antiquary ascribes to our Author two Pamphlets, supposed falsely, as he says, to be *William Pryn's*; the one intituled, *Mola Asi-naria: or, The Unreasonable and Insupportable Burthen, press'd upon the Shoulders of this Groaning Nation, &c. London, 1659. in one Sheet 4^{to}.* The other, Two Letters, one from *John Audland, a Quaker*, to *Will. Pryn*; the other, *Pryn's Answer*; in three Sheets in *Folio, 1672.*

I have also seen a small Poem, of one Sheet in *Quarto*, on *Du Vall*, a Notorious Highway-man, said to be wrote by our Author; but how truly, I know not.

T H E P R E F A C E.

THOUGH somewhat has already been said in the way of Preface, by the writer of Mr. *Butler's* Life ; yet it may not be amiss, to give the Reader a short account of the purport and design of these Notes.

They are chiefly Historical, and Explanatory, with a small mixture of Critical ones by my Friends. The last are design'd to illustrate some few of the Poetical Beauties of *Hudibras*, and to prove that it is at least equal to the most celebrated Poems in the *English* Language : and it's conformity in some respects to *Epic* Poetry, will be evinc'd, and comparisons here and there drawn from *Homer*, *Virgil*, and *Milton*.

But these are so few, that it is much to be lamented, that the Poet has not yet met with an *Addison*, a *Prior*, a *Pope*, or a *Swift*, to do him justice in this respect.

The Historical and Explanatory Notes are intended to clear up the Historical parts of the Poem ; which have in a great measure been pass'd over in the former Annotations,

And the Reader, 'tis hop'd, will better apprehend and relish the *Satire* couch'd in this Poem,

when he is acquainted with the Persons and Transactions, at which it is levell'd.

Though *Hudibras* has pass'd many Editions, the Real Persons, shadow'd under borrow'd and fictitious Names, have never yet been discover'd in any of them : This has engaged the generality of Readers, to think, that those Renown'd Champions, *Crowdero*, *Orsin*, *Talgol*, *Magnano*, *Cerdon*, *Colon*, and the Brave Heroine *Trulla*, were only Imaginary Persons ; from whence many have concluded these Adventures to be *Romantic* and *Fabulous*, instead of True History : But in the course of these Notes, I shall endeavour to obviate that Error ; and hope to prove that the greatest part of the Poem contains a *Series* of Adventures that did really happen : all the real Persons shadow'd under fictitious Characters will be brought to view from Sir *Roger L'Estrange*, who being personally acquainted with the *Poet*, undoubtedly received the Secret from him.

Under the Person, whom he calls *Hudibras*, whom he makes the Hero of this Poem, the Author gives us the true Character of a *Presbyterian Committee-man* and *Justice of the Peace*, who, notwithstanding they themselves were guilty of all sorts of Wickedness, yet pretended to be so scrupulous, that they could not in Conscience

science permit the Country People to use the Diversions they were sometimes accustom'd to, of *Dancing round a May-pole, Bear-baitings, Riding the Skimmington*, and the like.

The Character therefore of the Knight might suit many of those busy, meddling, pragmatical Fellows, who were put into *Committees* then set up in every County, and the *Commissions of the Peace*, that they might oppress all such as were believed to be Friends to the King, and the Ancient Government in Church and State; and who acted like so many petty Tyrants in all Parts of the Nation: However, we can hardly doubt, but the Author had one particular Person in view, whose Adventures he gives us under the Name of *Hudibras*, who actually endeavour'd to suppress a *Bear-beating*, and set a Fidler in the Stocks, and was on that occasion vilified, and abus'd by the Mob. It has been suggested by a reverend and learned Person, to whom I shall acknowledge my obligations, before I finish this Preface; That notwithstanding Sir *Samuel Luke* of *Wood-End* in the Parish of *Cople*, in *Bedfordshire*, has generally been reputed the Hero of this Poem; yet from the Circumstances of his being compared to Sir *Samuel Luke*, Part I. Canto 1. line 906, &c. it is scarce probable, that he was

intended, it being an uncommon thing to compare a Person to himself: that the Scene of Action was in *Western Clime*; whereas *Bedfordshire* is *North* of *London*; and that he was credibly inform'd by a *Bencher* of *Grays-Inn*, who had it from an Acquaintance of Mr. *Butler's*, that the Person intended, was Sir *Henry Rosewell* of *Ford-Abbey* in *Devonshire*. These indeed would be probable Reasons, to deprive *Bedfordshire* of its *Hero*, did not Mr. *Butler* in his *Memoirs* of 1649. give the same Description of Sir *Samuel Luke*; and in his *Dunstable Downs* expressly style Sir *Samuel Luke*, Sir *Hudibras*. And from the same Second Part, publish'd 1663. it appears, that the *Bear-beating* was at *Brentford*, which is *West* of *London*. and this might induce him to say, *Part* 1. *Canto* 1. v. 677.

In Western Clime there is a Town, &c.

The design of the Author in writing this Poem, was to expose the Hypocrisy and Wickedness of those, who began and carried on the Rebellion, under a Pretence of promoting Religion and Godliness; at the same time that they acted against all the precepts of Religion. But in order to understand the several Disputes between the *Knight* and *Squire*, it may be proper to give an abstract of their Forms of Church Government and Worship, which
may

may be a Clue to guide us through several parts of the Poem, which to the generality of Readers may be thought not a little intricate. And first, to give some account of the *Presbyterian* Scheme of *Church Government*, as they endeavoured to have it set up here: and likewise of the *Independent Scheme*, (whom the *Anabaptists* also, such as *Ralph* was, agreed with in this Point, though they differ'd about *Infant Baptism*, who were also for a sort of Church Government, but very different from That of the *Presbyterians*.) I think This the more necessary, because little of it is to be found in our Histories of those Times: and without some knowledge of their several Schemes, many things, particularly the Rubs the *Squire* gives the *Knight* in this Poem, and the Disputes between them, are not to be understood.

According to the *Presbyterian* Scheme, every Parish was to have a *Pastor* or *Minister*, and Two *Ruling Elders*, who were *Lay-Men*, to be chosen by the Parishioners, and one or more *Deacons* to be chosen in the same manner, who were to receive the Alms collected at the Church Doors, and to distribute them as directed by the *Minister*, and *Ruling Elders*: and they had a *Scribe* to register what they did. It was a standing Maxim, That in all cases, there should be Two *Ruling Elders* to One *Minister*, and these governed by the

whole Parish in Matters relating to Church Discipline. And if the Parish was small, as some Country Parishes are, and had not Two Persons in it fit to be *Ruling Elders*, it was immediately to be under the Government of the *Classis*. The *Classis* consisted of a number of Parishes to be united for that purpose; the *Ministers* and *Elders* so united, being the Ecclesiastical Governours of all within that Precinct, having the same Power thus met in a *Classis*, over all Persons within that Precinct, that each *Minister*, and his *Elders*, had over the several Parishes: Then there was a *Provincial Synod*, or an Assembly of all the *Classis* in a whole County; to which *Synod* each *Classis* sent Two *Ministers*, and Four *Ruling Elders*: and above these, there was to be a *National Synod*, to which the *Provincial Synods* were to send their Deputies; amongst which there were always to be Two *Ruling Elders* to One *Minister*: but what number every *Province* was to send to this *National Synod*, is not set down in any *Ordinance*, I have yet seen.

The *Congregational*, or *Parochial Eldership* or *Assembly*, were to meet once a Week, or oftner, and were empower'd by an Ordinance of the Two Houses, dated *Die Lunæ 20 Octobris, 1645.* to examine any Person complain'd of, for any Matter of Scandal recited in that *Ordinance*, such as *Adultery*,

tory, Fornication, Drunkenness, Cursing, Swearing, Gaming on the Lord's Day, or travelling on that Day without just occasion; with a multitude of other Matters, filling up one page of a book close printed in 4^{to}. “ This Eldership (says the Ordinance) shall examine upon Oath such Witnesses, “ as shall be produced before them, either for acquitting or condemning the Party so accused, “ of any of the Scandalous Crimes aforesaid, not “ Capital, upon the Testimony of two credible “ Witnesses at least: and if they are prov'd Guilty “ of the Crimes they are charged with, then is the “ Eldership to suspend them from the Lord's Supper, and Satisfaction shall be given to the Eldership of every Congregation by a sufficient Manifestation of the Offender's Repentance, before “ a Person lawfully convicted of such Matters of “ Scandal, as aforesaid, and thereupon suspended “ from the Sacrament of the Lord's Supper, be “ admitted thereto. If any Man suspended from “ the Lord's Supper shall find himself griev'd by “ the Eldership of any Congregation, he shall “ have liberty to appeal to the Classical Eldership, “ and from thence to the Provincial Assembly, “ from thence to the National, and from thence “ to the Parliament. The Classical Eldership was “ appointed to meet once a Month, the Provincial Assembly twice in a Year, and the National

“ *Assembly*, when the *Parliament* pleased to call
“ them. Thus the *Parliament* kept the *Presby-*
“ *terians* here, under their own Rule; but in
“ *Scotland*, the *National Assembly* would ac-
“ knowledge no Superior, in what they thought
“ fit to call *Spirituals*.”

The *Independents* were so called, because they maintain'd, that every Congregation was a compleat Church within itself, and ought to have no Dependency as to Matters relating to Religion, on any other Assembly, *Classical*, *Provincial*, or *National*, nor on any Civil Magistrate. They chose their own Minister, and That choice gave him sufficient Authority to preach without any Ordination: whereas, the *Presbyterians* required, that every Minister should be Ordain'd by laying on the hands of the *Presbytery*. The *Independents* also allow'd any Gifted Brother, that is, any one who thought himself qualified, to preach and pray in Their Assemblies himself: and though *Independent Teachers* got Parish Churches, and Good Livings as well as the *Presbyterians*, preached in them, and receiv'd the Profits of them; yet all their Parishioners were not properly their Congregation: they were their Hearers indeed, that is, such as might hear them preach, but not such unto whom they would administer Sacraments: They had a select Com-
pany

pany for that purpose out of several Parishes, who enter'd a Covenant with Him they chose for their Minister, and with one another, to walk by such Rules as they thought proper to agree upon, and to appoint *Elders*, who, together with their *Ministers*, were to have a sort of Rule over the Congregation: I say, a Sort of Rule, because I think there lay an Appeal to the whole Congregation. In this Covenant the Rulers promised in the presence of Christ, to rule faithfully, diligently, and couragiously in the Faith, and in the Fear of God, &c. and the Ruled promise to obey their Rulers, and submit to them according to the Word of God. These Covenants have different Terms in different Congregations, for as they are all *Independent* one from an other, no Congregation can impose a Form upon another. There is a long Covenant of this kind which was entered into by the Congregation of Mr. *Richard Davis* of *Rothwell* in *Northamptonshire*, printed in the year 1700. And Mr. *Daniel Williams*, a famous *Independent* Minister (who, as the News Papers said, died worth Fifty Thousand Pounds) in a Letter which he wrote to a rich Widow who had left His Congregation, puts her in mind of the *Covenant* she had entered into, saying, “ Did
“ not you before God and His Angels, renew
“ your Baptismal Covenant, and accept Me as
your

“ your *Pastor*, and solemnly engage to walk in
 “ Subjection to Christ’s Appointment? If you
 “ have forgotten it, yet know it is recorded on
 “ High, and not forgotten by God. And how
 “ often have you witnessed it at the Table of the
 “ Lord! Does not *Christ* who appointed a special
 “ Relation between People and their *Pastors*, ac-
 “ count you to be related to me as your Pastor;
 “ and does he not therefore command you to
 “ obey me, as *having the Rule over you*; and to sub-
 “ mit yourself to me according to His Word?”

There is a great deal more to the same purpose.
 This Letter with Remarks upon it by Mr. *Dor-*
rington, was printed for *Henry Clements*, 1710.
 Thus the *Independent* Ministers, though they plead
 strenuously for Liberty of Conscience, yet take
 care to hamper the Consciences of all that joyn
 with them, by imposing upon them a Covenant
 of Their own contriving. And that such a Cove-
 nant was used by the *Independents* when they first
 began to shew themselves, in the times of which
 Mr. *Butler* writes, we learn from a small Pam-
 phlet printed in the year 1647. the Title of which
 is, *What the Independents would have*: written by
John Cooke of *Gray’s Inn*, *Barrister*, which I take
 to have been *John Cooke*, who was afterward the
Regicide. There he says, p. 4. concerning an
Independent, “ He thinks no man will be Godly,
 “ unless

“ unless he promises to be so, therefore wond-
 “ ders, that any *Christian* should speak against
 “ a *Church Covenant*, which is no more, than
 “ to promise to do that by God’s Assistance,
 “ which the Gospel requires of Him.” This is
 a full Proof that the *Independents* at that time,
 used what they called, *A Church Covenant*, as
 well as they have done it since, and I suppose
 continued to do so still. They admit all Persons
 to be their Hearers, but account none to be properly
 of their Church or Congregation, how constantly
 soever they attend their Prayers or Sermons,
 and contribute to the Maintenance of their
 Ministers, except they also sign that Covenant.

The *Presbyterians* disliked this way of Covenanting,
 used by the *Independents*, and their calling
 every Congregation a Church, without dependency
 upon any other; and also that they allow’d men
 to perform all Spiritual Functions, upon the
 Choice of the People only, without Imposition
 of the Hands of the *Presbytery*: forgetting that
 the Founders of their own Religion, *Calvin*,
Beza, and others, had no other Ordination
 than what the *Independent Ministers* had. These
 Differences continued between them, and they
 treated each other as *Schismatics*, not only during
 the Rebellion, (see Note upon Part 3. Canto
 2. v. 771, 772.) but also after the Restoration of
 King

King *Charles* the Second, and during the Reign of King *James* the Second, even till a year after the *Revolution*, and then they united together. Of which Union, Mr. *Quick*, a *Presbyterian Minister*, in his *Synodicon in Galliâ Reformatâ*; vol. 2. pag. 467. gives the following account.

“ After a most lamentable Schism of above
 “ forty years continuance, it pleased God at last
 “ to touch the Hearts of the Godly *Ministers* of
 “ the *Presbyterian*, and *Independent* Persuasion,
 “ with a deep Sense of this Great Evil, in
 “ separating so long the one from the other.
 “ Whereupon, several Pious and Learned *Pastors*
 “ in the City of *London*, of Both Ways, met to-
 “ gether diverse times, and conferr’d each with
 “ other, about healing this Breach; and having
 “ frequent Consultations about it, and poured
 “ out many mighty and fervent Prayers unto the
 “ God of Grace and Peace to assist them in it;
 “ upon *Friday* the Sixth day of *March*, 1690,
 “ according to our Computation, most of the
 “ *Dissenting Nonconformist Ministers* in the City,
 “ and many others from the adjacent Parts of it,
 “ met together, and there was read to them the
 “ Heads of Agreement prepared by the Com-
 “ mittee: and which had been seen and perused
 “ by many of them before: and their Assent unto
 “ them being demanded, it was readily accord-

“ ed, and afterwards near a hundred gave in their
“ Names unto this Union. This Example was
“ taking, and leading to all the *Nonconforming*
“ Ministers of *England*, who, in many of their
“ respective Counties, had their Meetings to
“ compose this Difference, and by the Blessing of
“ God upon those their Endeavours, it was also
“ upon the sight and consideration of the printed
“ Heads of Agreement, among the United Mini-
“ sters of *London*, effected : whereof notice was
“ sent up to the Brethren here in *London*. When
“ the *London Ministers* first signed this Union,
“ they unanimously agreed to bury in the Grave
“ of Oblivion, the Two Names of Distinction,
“ *Presbyterian* and *Independent*, and to commu-
“ nicate these Articles of Union, unto all Mem-
“ bers in Communion with them, in their par-
“ ticular Churches the Lord’s Day come seven-
“ night after ; and that they would at the next
“ Meeting acquaint the United Brethren, what
“ entertainment and acceptance the reading of
“ it had in their Assemblies ; which was done
“ accordingly, and to general Satisfaction.”
After this he gives the Heads of their Agree-
ment, which those that are curious to know may
consult the Book. It was said then, and I think
it appears from the Heads of their Agreement,
That the *Presbyterians* yielded to the *Indepen-*
dents in almost every Point, about which they
had

had so long contended with them. So that these United Brethren, as after this Union they styled themselves, might all properly enough be called *Independents*. However the Names are now promiscuously used by others, and they are called indifferently by either of those names. For though many of them are now ordain'd after the *Presbyterian* way, by imposition of the Hands of the *Presbytery*; yet if they are not so ordain'd, but

^a This Directory contains no *Form of Prayer*, or of *Administration of Sacraments*: but only gives some general Rules for the Direction of *Ministers*, and *People*, how to behave in Church. As, That the People shall be grave and serious, attentive to the Duty they are about: That the Minister shall begin with prayer, That then he shall read a Psalm, or a Chapter or two out of the *Old* or *New Testament*, and may expound them if he pleases: Then a *Psalm* is to be sung, after which the Minister is to pray again, then to preach a Sermon, and to conclude with another Prayer. Baptism in Private Places is forbidden, and order'd to be done only in the Place of Publick Worship. There are Directions for Ministers to instruct the Congregation in the Nature and Design of Baptism, and to pray on the Occasion, but in what Words or Form he pleases. Then he is to demand the Name of the Child, and to baptize it in the Form of Words prescribed in the Gospel. When the Sacrament of the Lord's Supper is to be administred, the Minister, when his Sermon is ended, shall make a short Exhortation: The Table is to be placed, where the Communicants may most conveniently sit about it, and is to be decently cover'd. The Minister is to begin the Action with sanctifying and blessing the Elements of Bread and Wine, set before him. Then the Words of Institution are to be read out of the *Evangelists*, or *Paul's* First Epistle to the *Corinthians*: Then the Minister is to take the Bread into his Hand, and to say thus, or something like it; *I take this Bread and break it, and give it unto you, Take ye, Eat ye, this is the Body of Christ: do this in remembrance of Him.* In like manner he is to take the Cup, and to say these,

only chosen, and appointed to officiate by their Congregation, they are by this Agreement sufficiently qualified to officiate as Ministers in their Congregations : the *Independents* having always esteem'd such Ordinations indifferent ; which they might use, or let alone as they pleased.

As to their Worship, contain'd in the *Directory*, while the *Presbyterians* had the Ascendent these, or the like words ; *According to the Institution of Our Lord Jesus Christ, I take this Cup, and give it unto you ; This Cup is the New Testament in the Blood of Christ, which is shed for the Remission of the Sins of many ; Drink ye all of it.* He is also order'd to communicate himself ; but it is not said, before he gives it to them, or after. He is order'd to say these words to the Communicants in general, *Take ye, Eat ye :* so he says them but once, and gives the Bread, and also the Cup afterwards to him that is next him ; and so they are handed round the Table from one to another. Then he is to put them in mind of the Grace of God in the Sacrament, and to conclude with a Thanksgiving.

When Persons are to be married, The Minister is first to pray, then to declare the Institution, Use, and Ends of Matrimony, with the *Conjugal Duties*. Then the Man is to take the Woman by the Right-hand, saying, *I. N. take thee N. to be my married Wife, and do in the presence of God, and before this Congregation, promise, and covenant to be a loving and faithful Husband unto thee, until God shall separate us by Death.* Then the Woman takes the Man by the Right-hand and says, *I. N. take thee N. to be my married Husband, and I do in the presence of God, and before this Congregation, promise, and covenant to be a loving, faithful, and obedient Wife unto thee, until God shall separate us by Death.* Then, without any further Ceremony, the Minister pronounces them to be Man and Wife, and concludes with a Prayer. When he visits the Sick, he is to advise, direct, and pray with him ; The Dead shall be decently attended from the House to the Place appointed for Public Burial, and then

in the Parliament-Houses, the Lords and Commons made an *Ordinance*, dated *Die Veneris 3 Januarii*, 1644. *For the taking away the Book of Common-Prayer, for establishing, and putting in execution of the Directory for the Publick Worship of God.*

The *Directory* was drawn up by the *Assembly of Divines*, which was called by the Parliament, to assist and advise them in the Reformation of Religion in the year 1643. and continued to sit so long as the *Presbyterians Power* prevail'd. This *Assembly of Divines*, as it was called, consisted of ^b Ten Peers, Twenty Members of the House of Commons, about Twenty Episcopal Divines, and an Hundred, Persons more, most of which were then immediately interr'd, without any Ceremony; praying, reading and singing both in going to and at the Grave shall be laid aside. In all these Directions for Prayer, the Minister is to make his own Prayers; there is no Form appointed: That would be to stifle the Spirit.

The *Lord's Prayer* is once just mentioned, and 'tis acknowledged, That it may lawfully be used as a Prayer, as well as a Pattern of Prayer, but there is no Order for the use of it on any occasion; it is barely recommended to be used if the Minister thinks fit, and just when he pleases. My Lord *Clarendon* tells us, vol. 1. folio edit. That it was mov'd that the *Creed*, and *Ten Commandments* should be mentioned in this *Directory*; but being put to the Vote, they were rejected. It was justly observed long ago, that this *Directory* is a Rule without Restraint; an *Injunction* leaving an Indifferency, to a Possibility of Licentiousness; an *Office* without directing to any external Act of Worship, not prescribing so much as *Kneeling* or *Standing*, which but once names *Reverence*, but enjoys it in no

Presbyterians, a few *Independents*; and some to represent the *Kirk of Scotland* who were very zealous *Presbyterians*: Few of the Episcopal Party, tho' summon'd with the rest, ever sate with them, and those few that did, soon left them. My Lord *Clarendon*, (V. 1. pag. 530.) says, That, except these few *Episcopal Divines*, “the rest were all
 “declared Enemies to the Doctrine and Disci-
 “pline of the Church of *England*; some of them
 “infamous in their Lives and Conversations;
 “most of them of very mean Parts in Learning,
 “if not of scandalous Ignorance, and of no o-
 “ther Reputation than of Malice to the Church
 “of *England*.” This *Assembly* besides the *Directory*, drew up^c several other Matters, which they address'd *To the Right Honourable the Lords and Commons assembled in Parliament*.

Particular; an Office that complies with no Precedent of Scripture, nor of any Ancient Church. This *Directory*, not being commonly to be met with, this large account is given of it, that the Reader may see, what the *Presbyterians* would have imposed, in the room of the *Common-Prayer*.

^b Mr. *Selden*, (*Table Talk*, p. 169.) gives this reason, “That there
 “must be some Laymen in the Synod, to overlook the Clergy, lest
 “they spoil the Civil Work: just as when the Good Woman puts a
 “Cat into the Milk-house to kill a Mouse, she sends her Maid to
 “look after the Cat, lest the Cat should eat up the Cream.”

^c They styled one piece, *The humble Advice of the Assembly of Divines, now sitting by Ordinance of Parliament at Westminster*. They drew up likewise a *Confession of Faith*, a *Larger Catechism*, and a *Shorter Catechism*; all address'd as their *Humble Advice to Both Houses of Parliament*. But I do not find that the Parliament added their Authority to these Pieces.

I have given the best account I can, of the intention of our Author, in writing this Poem : and shall beg leave to add some few observations upon the Poem, and it's Author.

In the First place it may be proper to take notice of an Objection that has been made to it, by a celebrated Writer.

“ If *Hudibras*, (says the very Ingenious Mr. *Addison*, *Spectator*, N^o 249.) “ had been set out “ with as much Wit and Humour, in *Heroic* “ Verse, as he is in *Doggerel*, he would have “ made a much more agreeable figure than he “ does ; tho’ the generality of his Readers are “ so wonderfully pleased with his Double “ Rhymes, that I don’t expect many will be of “ my Opinion in this particular.” This seems to contradict what he asserts just before, where he delivers it as his Opinion, That ^a *Burlesque*,

^a *Burlesk*, Ludicrus, Jocularis. A Burlesk Poem, *Carmen jocularare* ; G. *Burlesque* ; It. *Burlesco*. To *Burlesk* ; G. *Burler* ; It. *Burlare* ; Lat. Barbaris *Burdare est joculari*. De quo vid. Bourde, *Focus*, *Junii Etymologic. Anglican.* “ With regard to *Burlesque*, (says an ingenious French Writer, *Dissertation sur la Poësie Anglois* (see *Gen. Hist. Dict.* v. 6. p. 296.) “ The *English* have a Poet whose Reputation is equal “ to that of *Scarron* in *French*, I mean the Author of *Hudibras*, a “ Comical History in Verse, written in the time of *Oliver Cromwell* : “ it is said to be a delicate Satyr on that kind of *Interregnum* ; and “ that it is levell’d particularly at the Conduct of the *Presbyterians*, “ whom the Author represents as a senseless set of People, Promoters of Anarchy, and compleat Hypocrites. *Hudibras* the “ Hero of this Poem, is a Holy *Don Quixote* of that Sect, and the

“ Re-

when the *Hero* is to be pull'd down, and degraded, runs best in *Doggerel*. And I may appeal to the Reader, whether our *Hero*, who was a Knight, Colonel, and Justice of the Peace, is not effectually pull'd down, and degraded, in the Character and Fortune of Sir *Hudibras*? However, Mr. *Addison's* observation is certainly just, and we cannot forbear wishing with Mr. *Dryden*, (see *Dedication to Juvenal*, p. 128.)

“ That so great a *Genius* (as Mr. *Butler* possess'd)
 “ had not condescended to *Burlesque*, but left
 “ that Task to others, for He would always have
 “ excell'd, had he taken any other kind of Verse.

But since *Burlesque* was his peculiar *Talent*, and he has chosen this kind Verse, let us examine, how far he may be justified, and applauded for it. And here we cannot begin better than with the Opinion of the Great Mr. *Dryden*. Speak-

“ Redresser of the Imaginary Wrongs, that are done to his *Dul-*
 “ *cinea*. The Knight has his *Rosinante*, his Burlesque Adventures,
 “ and his *Sancho*; But the Squire of the *English* Poet, is of an op-
 “ posite Character to that of the *Spanish Sancho*; for whereas the
 “ latter is a plain unaffected Peasant, the *English* Squire is a Taylor
 “ by Trade, a *Tartuff*, or finished Hypocrite by Birth; and so deep
 “ a dogmatic Divine, that

*He could deep Mysteries unriddle,
 As easily as thread a Needle,*

“ as it is said in the Poem. The Author of *Hudibras* is preferable
 “ to *Scarron*, because he has one fix'd Mark or Object; and that, by
 “ a surprizing effort of Imagination, he has found the Art of lead-
 “ ing his Readers to it, by diverting them.”

ing of Mr. *Butler*, (*Dedication to Juvenal*, p. 128, 129.) he says, “ The Worth of his Poem is
 “ too well known to need my Commendation ;
 “ and He is above my Censure : the Choice of his
 “ Numbers is suitable enough to his Design, as
 “ he has managed it ; but in any other hand,
 “ the Shortness of his Verse, and the quick Re-
 “ turns of Rhime, had debas’d the Dignity of
 “ Style ; His Good Sense is perpetually shining
 “ through all he writes ; it affords us not the
 “ time of finding Faults ; we pass through the
 “ Levity of his Rhime, and one is immediately
 “ carried into some admirable useful Thought :
 “ after all, he has chosen This kind of Verse,
 “ and has written the Best in it.”

To this let me add, that the Shortness of Verse, and quick Returns of Rhime, have been some of the principal Means of raising and perpetuating the Fame which this Poem has acquir’d ; for the Turns of Wit and Satyrical Sayings, being short and *pithy*, and therefore more tenable by the memory : and this is the reason why *Hu-*

^d “ As to the Double Rhime in *Hudibras* (says the Author of the *Grub-street Journal*, N^o 47. see *General Historical Dictionary*, vol. 6. pag. 295.) “ though some have look’d upon them as a Blemish, “ it is generally the Reverse, they heightening the Ridicule, that “ was otherwise in the Representation, of which many Instances may “ be produced.” (See N^o 48.)

dibras

dibras is more frequently quoted in Conversation, than the finest Pieces of Wit in *Heroic Poetry*.

^d As for the Double Rhimes we have Mr. *Dryden's* Authority, (*ibid.* p. 128.) that they are necessary Companions of *Burlesque* Writing. Besides, were they really Faults, they are neither so many as to cast a blemish upon the known Excellences of this Poem; nor yet solely, to captivate the Affections of the generality of it's Readers: no; their Admiration is moved by a higher Pleasure, than the meer Jingle of Words; the Sublimity of Wit, and Pungency of Satire, claim our Regard, and merit our highest Applause: In short, the Poet has surprizingly displayed the noblest Thoughts in a Dress so humorous and comical, that it is no wonder, that it soon became the chief Entertainment of the King and *Court*, after it's publication; was highly esteemed by one of the greatest ^e Wits in that Reign; and still continues to be an Entertainment to all, who have a Taste for the most refined Ridicule and Satire.

^e The Earl of *Rocheſter* seem'd to set a high value upon His approbation. *Hor. Sat.* 10. imitated. See Works of Lord *Rocheſter* and *Roſcommon*, 2^d edit. 1707. p. 25. and *Gen. Hiſt. Diſt.* vol. 6. p. 295.

*I loath the Rabble, 'tis enough for me,
If Sidley, Shadwell, Sheppard, Wycherly,
Godolphin, Butler, Buckhurſt, Buckingham,
And ſome few more, whom I omit to name,
Approve my Senſe; I count Their Cenſure Fame.*

Hudibras is then an indisputable Original; for the Poet trod in a Path wherein he had no Guide, nor has he had many Followers. Though he had no Pattern, yet he had the Art of erecting himself into a Standard, lofty and elegant. Numberless Imitators have been unwarily drawn after it: his Method and Verse he has chosen, at first view seeming so easy and inviting, they were readily list'd into the view of his Fame: but alas! how miserably have they failed in the Attempt. Such wretched Imitations have augmented the Fame of the Original, and evidenc'd the chiefest Excellency in Writing, to be in *Butler*; which is, the being *natural* and *easy*, and yet *inimitable*.

This has been long the distinguishing Characteristick of *Hudibras*, grounded upon an undeniable Truth, That all Imitations have hitherto proved unsuccessful. Indeed, it must be own'd, that Mr. *Prior* has been the most happy of all the Followers of *Butler*; and has approach'd the nearest to his Style and Humor. Tho' He was Second to *Butler*, as *Philips* was to *Milton*; yet he was sensible of an apparent Disparity betwixt them, as is

“ There is one *English* Poem—the Title whereof is *Hudibras*—
 “ it is *Don Quixote*, it is our *Satyre Menippè* blended together. I
 “ never met with so much Wit in one single Book as in this; which
 “ at the same time is the most difficult to be translated: who would
 “ believe that a Work which paints in such lively and natural Colours the several Foibles and Follies of Mankind, and where we
 “ meet

observed in the Notes, (see the last Note on the first Canto of this Poem ;) where is the ingenuous Acknowledgment he makes of his Inferiority, in a singular Compliment to our Poet.

Attempts have likewise been made to translate some parts of this Poem into the *Latin Tongue* : we have Three Similes of this kind by the Learned Dr. *Harmer*, in the Poet's Life ; but he, and all others have found a thorough Translation impracticable. Nay, so far spread is the Fame of *Hudibras*, that we are told, it has met with a general and kind reception through *Christendome* by all that are acquainted with the Language ; and that it had been before now 'translated into most *European* Languages, in the last, or present age, had not the Poet by coyning new Words, to make Jingle to his Verses, (called *Carmen Jocularare* by the *Latins*) rendered it so extremely difficult to make it intelligible in another Tongue. (see Dedication to an Edition of *Butler's* Posthumous Work.) However, he is still the unrivall'd Darling of his own Country ; and his Name will be ever famed, while he continues to be read in the

" meet with more Sentiments than Words, should baffle the Endeavour of the ablest Translator ! But the reason of it is This ; almost every part of it alludes to particular Incidents. (*Voltaire's* Letters concerning the *English Nation*, pag. 212, 213, London, 1733. 8^{vo}. *General Historical Dictionary*, vol. 6. pag. 293. See likewise pag. 296. *ibid.*)

Closets, and quoted in the Writings and Conversation of the Politest Writers of the *English* Nation.

Among the many Excellencies peculiar to this Poem, a very singular one ought not to be omitted, with which it may be said to be qualified, in common with some other extraordinary Writings : I mean the Fashion, that has prevail'd of prescribing them for the Cure of Distempers both in Body and Mind : for instance, Dr. *Serenus Sammonicus*, a celebrated Physician, has gravely prescribed the Fourth Book of *Homer's Iliad* to be laid under the Head for the cure of a *Quartan Ague*. (see the last note on *Iliad* the 4th) *Monsieur Saint Evremont* has likewise recommended *Don Quixote*, as a proper Potion to give Relief to an Heavy Heart. (see *Spectator*, N^o 163.) Jealousy has been cured by the 170th and 171st *Spectators* taken in a Dish of Chocolate ; and N^o 173. 184. 191. 203. 221. with half a dozen more of these wonder-working Papers are attested to be infallible Cures for *Hypocondriac Melancholy*. (see N^o 547.) — *Hudibras* may come in for his Share of Fame with these renowned Remedies : and I am much mistaken, if he may not stand in competition with any of the *Spectators* for the Cure of the last mentioned Distemper. Upon these Authorities, why might not this Poem be prescribed as an infallible Cure not only of the *Spleen* and *Vapours*, but of *Enthusiasm* and *Hypocrisy* ?

Having

Having thus set to view the Excellency of this Poem, and the universal Applause it has deservedly met with : what naturally follows but an Enquiry after the Poet, and the respect that has been paid him ? And here I am apprehensive the one will prove as great a Reproach to the Nation, as the other does an Honour to it.

The Lord *Dorset* was the first that introduced *Hudibras* into reputation at Court ; for Mr. *Prior* says (Dedicat. to his Poems) it was owing to him, that the Court tasted That Poem, it soon became the chief Entertainment of the King, who often pleasantly quoted it in conversation. From this fair Prospect therefore, we might rationally conclude, that the Poet tasted plentifully of Royal Munificence, and that he was cherished by the Great, as well as his Poem. I am sure his Wit and his Loyalty equally merited reward and encouragement : but alas ! upon the strictest Enquiry, we shall find, that he met with ^b neglect, instead of regard ; and empty delusive Promises in the room of real Performances. A disregard of his Friends was what King *Charles* has been highly blamed for ;

^a *Unpity'd Hudibras, your Champion Friend,
Has shown how far your Charities extend :
This lasting Verse shall on his Tomb be read :
He sham'd you living, and upbraids you dead.*

(*Blind and Panther, Dryden's Miscel. Gen. Hist. Dict. v. 6. p. 296.*)

and

and we cannot have a stronger Instance of that disregard, than his being unmindful of Mr. *Butler*, whose Works had done eminent Service to the Royal Cause, and Honour to his Country. It is strange that King *Charles* should be thus forgetful of a Man, whose Words were so often in his Mouth, and daily afforded him a remarkable pleasure in Conversation.

We are indeed informed, that Mr. *Butler* was once in a fair way of obtaining a Royal Gratuity, as the following account, if true, will show.

“ Mr. *Wycherley* had always laid hold of any
 “ opportunity which offer’d, to represent to His
 “ Grace (the Duke of *Buckingham*) how well
 “ Mr. *Butler* had deserv’d of the Royal Family,
 “ by writing his Inimitable *Hudibras* ; and that
 “ it was a reproach to the Court, that a Person of
 “ his Loyalty, and Wit, should suffer in obscu-
 “ rity, and under the wants He did. The Duke
 “ seem’d always to hearken to him with attention
 “ enough ; and after some time undertook to re-

^a *General Historical Dictionary*, vol. 6. pag. 291.

^b “ King *Charles* the Second never order’d *Butler* more than one
 “ Gratuity, and that was 300 Pounds, which had this compliment
 “ paid to it, that it pass’d all the Offices without a Fee, at the solici-
 “ tation of Mr. *William Longueville* of the *Temple*, Lord *Danby* be-
 “ ing at that time High Treasurer ” A proof of the great honour and
 honesty of our Poet, is this, “ That upon his being order’d the Three
 “ hundred Pounds above mentioned by the King, he called to mind
 “ that he ow’d more than that Sum to different Persons, from whom
 “ he

“commend his Pretensions to His Majesty. Mr.
 “*Wycherly*, in hopes to keep him steady to his
 “Word, obtain’d of His Grace to name a Day,
 “when he might introduce the modest and un-
 “fortunate Poet to his new Patron : at last an
 “appointment was made, and the place of meet-
 “ing was appointed to be the *Roe Buck* : Mr.
 “*Butler* and his Friend attended accordingly, the
 “Duke join’d them.” But by an unlucky inci-
 dent this Review was broke off, for which I
 refer the Reader to the Authority cited in the
 Margin. And it will always be remembered to
 the reproach of that learned Age, that this
 Great and inimitable Poet was suffer’d to live
 and die in Want and Obscurity.

The King’s excessive fondness for the Poem,
 and surprizing^b disregard and neglect of the Au-
 thor, is fully, and movingly related by Mr. *Butler*,
 (*Hudibras at Court, see Remains,*) who thence takes
 occasion to do justice to his Poem, by hinting
 it’s Excellences in general, ^c and paying a few

“he had borrowed Monies, or otherwise contracted Debts : for
 “which reason he intreated Mr. *Longueville* to pay away the whole
 “Gratuity, who accordingly did so ; and *Butler* did not receive a
 “Shilling of it.” (See *Butler’s Life* under the word *Hudibras*.
General Hist. Dict. vol. 6. pag. 299. Note.)

^c See *Cervantes’s* reflection upon the bad Books of his Time, with
 a Compliment upon his own, under the Denomination of the *Li-
 cenciado Marquez Torres*. *Jarvis’s Life of Cervantes*, pag. 25.

modest

modest Compliments to himself : of which the following Lines are worth transcribing.

*Now you must know, Sir Hudibras
With such Perfections gifted was,
And so peculiar in his Manner,
That all that saw him, did him Honour ;
Among the rest, this Prince was one,
Admir'd his Conversation ;
This Prince, whose ready Wit and Parts,
Conquer'd both Men and Women's Hearts,
Was so o'ercome with Knight, and Ralph,
That he could never claw it off ;
He never Eat, nor Drank, nor Slept
But Hudibras still near him kept ;
Never would go to Church or so,
But Hudibras must with him go ;
Nor yet to visit Concubine,
Or at a City-Feast to Dine,
But Hudibras must still be there,
Or all the Fat was in the Fire.
Now after all, was it not hard,
That he should meet with no Reward,
That fitted out this Knight and Squire,
This Monarch did so much admire ?
That he should never reimburse
The Man for th' Equipage, or Horse,
Is sure a strange, ungrateful Thing,
In any body but a King.*

But

*But this Good King, it seems, was told
 By some that were with him too bold,
 If e'er you hope to gain your Ends,
 Caress your Foes, and trust your Friends. —
 Such were the Doctrines that were taught,
 'Till this unthinking King was brought
 To leave his Friends to starve and die,
 A poor Reward for Loyalty.*

Mr. Butler's claim to a Poet's imaginary Immortality, is in another place (*Hudibras's Epitaph, Remains*) as handsomely and modestly made, as by any other Poet whatsoever :

*But since his Worship's dead and gone,
 And mould'ring lies beneath this Stone,
 The Reader is desir'd to look
 For his Atchievements in his Book,
 Which will preserve of Knight the Tale,
 'Till Time and Death itself shall fail.*

Mr. Oldham, (vol. 2^d, 6th edition, 1703. pag. 420.) pathetically commiserates the extraordinary Sufferings of our Poet, in a remarkable manner. In his *Satyr against Poetry*, he introduces the Ghost of *Spenser*, dissuading him from it, upon experience and example, that Poverty and Contempt were it's inseparable attendants. After *Spenser* has gone over his own lamentable Case, and mentioned *Homer* and *Cowley* in
the

the same view ; He thus movingly bewails the great and unhappy Mr. *Butler* :

*On Butler who can think without just Rage,
The Glory, and the Scandal of the Age ?
Fair stood his Hopes, when first he came to Town,
Met every where, with Welcomes of Renown,
Court'd, and lov'd by all, with wonder read,
And Promises of Princely Favour fed ;
But what Reward for all had he at last ?
After a Life in dull Expectance past,
The Wretch at summing up his misspent Days,
Found nothing left but Poverty and Praise ;
Of all his Gains by Verse, he could not save
Enough to purchase Flannel, and a Grave ;
Reduc'd to Want, he in due time fell sick,
Was fain to die, and be interr'd on Tick :
And well might bless the Fever, that was sent
To rid him hence, and his worse Fate prevent.*

(See more in memory of Mr. *Oldham*, by N. T.) Nor does Mr. *Butler* stand alone in such lamentable Misfortunes : Mr. *Spenser* and Mr. *Cowley* before him, will be indelible Reproaches to the Generosity of this Nation. Mr. *Dryden* (Dedicat. to *Juvenal*,) has publish'd to the world, the Hardships he labour'd under, and Mr. *Otway*, (Prologue to *Constantine the Great*) deters us from Poetry, upon the same Topics with *Spenser* ; but
for

for the the Cure of such, as are addicted to the *Muses*, he adventures this wholesome Advice :

*All you, who have Male Issue born,
Under the Starving Sign of Capricorn ;
Prevent the Malice of their Stars in time,
And warn them early from the Sin of Rhime :
Tell them, how Spenser starv'd, how Cowley
mourn'd ;
How Butler's Faith and Service were return'd :
And if such Warning they refuse to take,
This last Experiment, O Parents ! make :
With hands behind him, see th' Offender ty'd,
The Parish Whip and Beadle by his side ;
Then lead him to some Stall that does expose
The Authors he loves most, there rub his Nose,
'Till like a Spaniel lash'd, to know command, }
He by the due Correction understand }
To keep his Brains clean, and not foul the Land, }
'Till he against his Nature learn to strive,
And get the knack of Dulness how to thrive.*

But now those gloomy disencouraging Times are happily vanished, and we are got into an Age wherein the *Muses* chearfully rear up their awful Heads ; an Age as eminent for rewarding her *Poetic Sons*, as the last was notorious in depressing them : Poetry has now more bounteous Patrons, than the last Age wanted. In short, we live in an Age that will not suffer a *Poetic Genius* to be damp'd

damp'd or extinguish'd by the want of Subsistence, or even the fear of it.

Nothing more contributes to the Honour of our Country, than this munificent Regard to Poetry : this is the Reason why we have lately seen it arrive at the Summit of Perfection ; and I may truly say, an universal Love of it's *Professors*, is proportionably advanc'd along with it : if we lament the neglected Poets of Former Ages ; we can in This congratulate double the number who now flourish, or have flourished in the midst of Fame and Veneration : those of our Age have abounded in Plenty, as much as Their's languished in Want. For poor *Homer*, we can boast of his admirable Translator ; For *Spenser*, we can name his last Editor, the late Mr *Hughes*, who enjoy'd a beneficial place under the Lord Chancellours *Cowper*, and *Macclesfield* ; and his Son *Philips*, (see the *Guardian*, N^o 32.) The late Mr. *Addison*, Sir *Richard Steel*, and Mr. *Congreve*, may compensate for a *Dryden*, and an *Otway* : and for Mr. *Butler*, we can refer to the late Mr. *Prior*, and Dean *Swift*.

Nor is the bounteous Munificence of the present Age, confined only to it's Contemporary Poets, but gratefully extends itself to those that are dead. The late Dr. *Garth's* Complaint (Preface to *Ovid's Metamorphosis*, pag. 52. 3^d Edition) that

“ Mr. *Dryden*, who could make Kings immortal, and raise Triumphant Arches to *Heroes*,
 “ now wants a poor Square Foot of Stone, to
 “ shew where the Ashes of one of the greatest
 “ Poets, that ever was upon Earth, are deposited;
 “ ed ;” can now no longer be Popular. It was
 hearken'd to by the late Duke of *Buckinghamshire*, who in 1720, erected a Monument of
 Marble for him in *Westminster Abbey*.

And we can now say with great satisfaction, that Mr. *Butler*, among the infinite number of Readers whom he constantly delighted, at length found one, who publickly adopted him for his darling Author ; and out of a grateful sense of his Merits, and Character, erected a neat Monument to his memory in ^a *Westminster Abbey*, (see a Delineation of it in *Dart's Westm.* plate 3. tom. 1. pag. 78, 79.) which next to *Hudibras*, will preserve the Fame of the Poet, and the exemplary Generosity of the Patron. —It sums up his Character both justly, and elegantly.

^a Mr. *Sam. Wesley*, wrote the following Lines upon the setting up of Mr. *Butler's* Monument in *Westminster Abbey*. (*Poems on several Occasions*, 4^{to} 1736. pag. 62.)

*While Butler, needy Wretch, was yet alive,
 No Gen'rous Patron would a Dinner give :
 See him when Starv'd to death, and turn'd to Dust,
 Presented with a Monumental Bust.
 The Poet's Fate is here in Emblem shown,
 He ask'd for Bread, and he receiv'd a Stone.*

M. S.

S A M U E L I S B U T L E R I,

Qui *Strenshamiæ* in agro *Vigorn.* nat. 1612,
 obiit *Lond.* 1680.

Vir doctus imprimis, acer, integer;
 Operibus Ingenii, non item præmiis, foelix:
Satyrici apud nos Carminis Artifex egregius;
 Quo simulatæ Religionis Larvam detraxit,
 Et Perduellium scelera liberrime exagitavit:
 Scriptorum in suo genere, Primus et Postremus.

Ne, cui vivo deerant ferè omnia,
 Deesset etiam mortuo Tumulus,
 Hoc tandem posito marmore, curavit
 JOHANNES BARBER, Civis *Londinensis*, 1721.

Which is thus translated by the Author of

Westmonasterium in tom. 1. p. 79.

Sacred to the Memory of

S A M U E L B U T L E R,

Who was born at *Strensham* in *Worcestershire*, 1612.

And dy'd at *London*, 1680.

A Man of extraordinary Learning, Wit, and Integrity;
Peculiarly happy in his Writings,

Not so in the Encouragement of them:

*The curious Inventor of a kind of Satire amongst us,
 By which he pluck'd the Mask from Pious Hypocrisy,
 And plentifully exposed the Villany of Rebels:
 The First and Last of Writers in His Way.*

*Lest He, who (when alive) was destitute of all things,
 Should (when dead) want likewise a Monument,*

JOHN BARBER, Citizen of *London*, hath taken care,
 by placing this Stone over him, 1721.

No-

Nothing now remains, but to make my acknowledgements to those Gentlemen, who have kindly ^a assisted me :

And in the first place, I am highly indebted to the worthy and ingenious Mr. *Christopher Byron* of *Manchester*, for a great number of excellent Notes. No less to the late Rev. and learned Dr. *Thomas Brett*, for some Historical Notes, &c. communicated to me by my worthy and learned Friend, the Rev. Dr. *William Warren*, President of *Trinity-Hall*, with some Notes of his own. No less to the Rev. and learned Mr. *William Warburton*, for his curious and Critical Observations, which were procured for me by my learned and worthy Friend the Rev. Mr. *James Tunstall*, B. D. Public Orator of the University of *Cambridge*, and Fellow of *St. John's College*.

The following Reverend, worthy, and learned Gentlemen, are likewise intitled to my best acknowledgements. The Rev. Mr. *William Smith*, Rector of *St. Mary's Bedford*; the Rev. Mr. *William Smith*, of *Harleston*, in *Norfolk*; the late Mr. *Samuel Wesley* of *Tiverton*, the Rev. Dr. *N. Dr. Dickins*, Fellow of *Trinity Hall*, and Professor of Civil Law in the University of *Cambridge*; Dr. *Heberden*, M. D. Fel-

^a The Notes of former *Annotators*, are distinguished by an *Asterisk*; those of my Friends, by the initial Letter of their Surname.

low of St. St. *John's College, Cambridge*; the Rev. Mr. Professor *Chapelow*; Rev. Mr. *Mickleburgh*, B. D. Rector of *Land Beech*; Mr. *Ward*, Rhetorick Professor of *Gresham College*; *William Cole*, Esq; of *King's College*; the Rev. Mr. *Thomas Herring*, Fellow of *Bennet College*; Rev. Mr. *Davies* of *Shaftsbury*; and Mr. *Coxeter* of *London*.

I am likewise highly oblig'd by that admirably Learned Physician, Dr. *Mead*, for the Loan of an Original Picture of Mr. *Butler* (by Mr. *Soest*, a famous *Dutch Painter*) for the Engraver's use: and by *Charles Longueville*, Esq; for an offer of the same kind: and no less by the ingenious Mr. *Wood*, Painter, in *Bloomsbury Square*.

As the Notes of my worthy Friends highly deserve applause: I hope Their Excellency, will in some measure atone for the too great length, and other imperfections of my own: for which (as I cannot throw them into a Table of *Errata*) I sincerely beg the pardon of every candid Reader.

Cambridge,

May 1. 1744.





HUDIBRAS.

THE ARGUMENT of THE FIRST CANTO.

*Sir HUDIBRAS his passing Worth,
The Manner how he sally'd forth;
His Arms and Equipage are shown;
His Horse's Virtues, and his own.
Th' Adventure of the Bear and Fiddle
Is sung, but breaks off in the middle.*

CANTO I.

WHEN *Civil Dudgeon* first grew high,
And Men fell out they knew not why;
When hard Words, *Jealousies* and *Fears*
Set Folks together by the ears,

ARGUMENT, ver. ult. *Is sung, but breaks off in the middle.*] A ridicule on *Ronsarde's Franciade*, and *Sir William Davenant's Gondibert*. (Mr. Wf.)

CANTO, *℥. 1. When Civil Dudgeon, &c*] *To take in Dudgeon*, is inwardly to resent some Injury or Affront, and what is previous to actual Fury. It was alter'd by Mr. Butler in an Edition 1674, to *Civil Fury*; (whether for the better or worse the Reader must be left to judge.) Thus it stood in Edit. of 1684, 1689, 1694 and 1700. *Civil Dudgeon* was restor'd in the Edition of 1704, and has continued to ever since.

℥. 2. And Men fell out they knew not why.] It may justly be said *They knew not why*; since (as Lord Clarendon observes, *Hist. of the Rebellion*, vol. 1. fol. edit. p. 52.) “The like peace and plenty and “universal tranquillity was never enjoyed by any Nation for ten years “together, before those unhappy Troubles began.” See the like observation by ABP *Bramhall*, *Serpent Salve*; Works in folio, p. 592.

℥. 3. When hard words, &c.] By *hard words*, he probably means the Cant words used by the Presbyterians and Sectaries of those

5 And made them fight like mad or drunk
For Dame Religion, as for Punk,

times; such as *Gospel-walking*, *Gospel-preaching*, *Soul-saving*, *Elect Saints*, the *Godly*, the *Predestinate*, and the like; which they apply'd to their own Preachers, and themselves; likewise *Arminians*, (some call'd them *Ormanists*; see Dr. Walker's *Sufferings of the Episcopal Clergy*, part 2. p. 252.) *Papists*, *Prelatists*, *Malignants*, *Reprobates*, *wicked*, *ungodly*, and *carnal-minded*; which they applied to all Loyal persons, who were desirous of maintaining the establish'd Constitution in Church and State: by which they infused strange fears and jealousies into the heads of the People, and made them believe there was a form'd design in the King and his Ministers, to deprive them of their Religion and Liberties; so that as soon as the Parliament met, and the *Demagogues* had assumed a licentiousness in speech, they first raised *Mobs* to drive the King from his Palace, and then regular Forces to fight (as they falsely and wickedly pretended) for their Religion: they set the People against the *Common Prayer*, which they made them believe was the *Mass-book* in *English*; and nick named it *Porridge*. See *Bastwick's Letter to Mr. Aquila Wicks*, *Nelson's Collections*, vol. 1. p. 503. *Mercurius Rusticus*, No 111. p. 100. 191. and the *Lethargy of the Church of England*; see *Reformado precisely character'd by a Church-warden*, p. 6. *Publ. Libr. Cambridge*, xix. 9. 7. They enraged them likewise against the *Surplice*, calling it a *Rag of Popery*; the *Whore of Babylon's Smock*, and the *Smock of the Whore of Rome*. See a Tract intituled, *A Rent in the Lawn Sleeves*, 1641. p. 4. and *A Babylonish Garment*; see *Reformado precisely character'd*, p. 8.

y. 6. *As for Punk.*] Sir John Suckling has express'd this Thought a little more decently, in the *Tragedy of Brennoralt*.

“ Religion now is a young Mistress here,

“ For which each Man will fight, and die at least;

“ Let it alone a while, and 'twill become

“ A kind of married Wife, People will be

“ Content to live with it in quietness.

(Mr. W.)

y. 8. *Tho' not a Man of them knew wherefore.*] The greatest Bigots are usually Persons of the shallowest Judgement, as it was in those wicked times, when *Women* and the meanest *Mechanics* became zealous Sticklers for Controversies, which none of them could be supposed to understand. An ingenious *Italian* in *Queen Elizabeth's* days, gave this Character of the *Disciplinarians* their Predecessors, “ That
“ the Common People were wiser than the wisest of his Nation; for
“ here the very Women and Shopkeepers were better able to judge
“ of *Predestination*, and what Laws were fit to be made concerning
“ Church Government, than what were fit to be obeyed or dem-
“ onished; that they were more able (or at least thought so) to raise
“ and

Whose Honesty they all durst swear for,
 Tho' not a Man of them knew wherefore:
 When *Gospel-Trumpeter*, surrounded

“and determine perplex'd Cases of Conscience, than the most learned Colleges in *Italy*; that Men of slightest Learning, or at least the most ignorant of the common People, were made for a *New*, or a *Super-*, or *Re-Reformation* of Religion. And in this they appear'd like that Man, who would never leave to *whet* and *whet* his knife, till there was no Steel left to make it useful.” *Hooker's Life*, by *Walton*, p. 10. prefix'd to his *Eccles. Polity*.

§. 9. *When Gospel Trumpeter, surrounded.*] The *Presbyterians* (many of whom, before the War, had got into Parish Churches) preach'd the People into Rebellion; incited them to take up Arms and fight the *Lord's* Battles, and destroy the *Amalekites*, Root and Branch, Hip and Thigh, (*Coleman before the Commons*, April 30, 1643. p. 24.) and to root out the Wicked from the Earth; that was, in their sense, all that lov'd the King, the Bishops, and the Common Prayer: They told the People afterwards, that they should bind their Kings in chains, and their Nobles in links of iron; see *Cheyne's Fast Sermon before the Lords*, Mar. 26. 1645. p. 53. *Century of eminent Presbyterian Preachers*, 1723. p. 7. and one *Durance* pray'd to God at *Sandwich*, “That the King might be brought in Chains of Iron to his Parliament;” *Edward's Gangræna*, part 2. p. 131, 134. part 3. p. 97. both which they literally did. And it has been fully made out, that many of the *Regicides* were drawn into the *Grand Rebellion*, by the direful Imprecations of seditious Preachers from the Pulpit: This some of them own'd, and in particular *Dr. South* tells us, “That he had it from the Mouth of *Axtell* the *Regicide*, that he with many more, went into that execrable War, with such a controlling horror upon their Spirits, from those public Sermons, especially of *Brooks* and *Calamy*,” (see a Specimen of their seditious Passages, *Cent. of eminent Presbyterian Preachers*, chap. 1. p. 3, 5, 6.) “that they verily believed, they should have been accursed by God for ever, if they had not acted their part in that dismal Tragedy, and heartily done the Devil's work.” *Sermons*, vol. 1. p. 513. And in this sense is that remarkable Expression of the Doctor to be taken, vol. 5. *Serm.* 1. “That it was the Pulpit that supplied the Field with *Sword men*, and the Parliament-house with *Incendiaries*.” Sir *Roger L'Estrange* (*Reflection on Feb.* 67. part 1.) girds them notably upon this head: “A *Trumpeter* (says he) in the Pulpit, is the very Emblem of a *Trumpeter in the Field*, and the same Charge holds good against both; only the *Spiritual Trumpet* is the most pernicious Instrument of the two: for the latter serves only to rouse the

10 With long-ear'd Rout, to Battle founded;
 And Pulpit, Drum Ecclesiastick,
 Was beat with Fift, instead of a Stick :
 Then did Sir *Knight* abandon Dwelling,
 And out he rode a Colonelling.

" Courage of the Soldiers without any Doctrine or Application upon
 " the Text ; whereas the other infuses Malice over and above, and
 " preaches Death and Damnation both in one, and gives the very
 " chapter and verse for it." (see Mr. *Addison's* remark upon this
 and the following lines, *Spectator* N^o 60. and Description of Per-
 sons under *Musical Instruments*, *Spect.* N^o 153.)

¶ 10. *With long-ear'd Rout, to Battle founded.*] Their Ears appear'd
 to greater advantage from the shortness of their Hair ; whence they
 got the name of *Round-heads*. (see *Lord Clarendon's History of the*
Rebellion, vol. I. p. 267.) Mr. *Cleveland*, in his *Hue and Cry after*
Sir John Presbyter, describes him to be,

With Hair in Character, and Lugs in Text.

And Mr. *Dryden*, *Hind and Panther*,

And pricks up his predestinating Ears.

" His Barber shall so roundly indent with his head, that our Eyes
 " may as well see his Ears, as our Ears hear his Doctrine." *Reformado*
precisely charactered, p. 12. *Publ. Libr. Cambridge*, xix. 9. 7.

England farewell, with Sin and Neptune bounded,

Nile ne'er produc'd a Monster like a Round-head.

The Committee-Man curried, a Comedy, by S. Sheppard,
 1647. *Act. 1. Royal Libr. Cambridge.*

I have heard of one *H-ll*, a Precision of this Cut, who, after the Re-
 storation, rebuking an Orthodox Clergyman for the Length of his
 Hair : in answer to him, he reply'd, " Old Prig, I promise you to
 " cut my Hair up to my Ears, provided you will cut your Ears up
 " to your Hair."

¶ 11, 12. *And Pulpit, Drum Ecclesiastick,—Was beat with Fift, &c.]*
 Alluding to their vehement Action in the Pulpit, and their beating
 it with their Fists, as if they were beating a Drum. The Author
 of *A Character of England*, in a Letter to a French Nobleman, 1659.
 p. 15. observes, " that they had the action of a Thrasher rather than
 " of a Divine." And 'tis remark'd, (see *Letter sent to London, from*
a Spy at Oxford, to Mr. Pym, &c. 1643. p. 4.) of *John Sedgewick* ;
 " That he thrash'd such a sweating Lecture, that he put off his
 " Doublet:" and by Dr. *Echard*, (see *Contempt of the Clergy*, p. 56.)
 " That the Preacher shrunk up his shoulders, and stretched him-
 " self, as if he was going to cleave a Bullock's head." Their Action

in

15 A Wight he was, whose very fight wou'd
Entitle him, *Mirroure of Knighthood*;
That never bow'd his stubborn Knee
To any thing but Chivalry;

in the Pulpit, and precise, hypocritical behaviour in other respects, is alluded to in the following lines:

*Both Cain and Judas back are come,
In Vizards most divine;
God bless us from a Pulpit Drum,
And preaching Catiline!* (Sir J. Birkenhead *reviv'd*, p. 5.)

The Mock Majesty of placing the Epithet after the Substantive, and the Extreme appositiveness of the Simile, may make it well deserve to be quoted, without any consideration of the Rhyme at all.

§. 12. *Instead of a Stick.*] The speaking *a Stick* as one word, with the stress upon *a*, seems not blameable: for the change of Accent only heightens the *Burlesque*, and consequently is rather an excellency than a fault.

§. 13. *Then did Sir Knight, &c.*] Our Author, to make his Knight appear more ridiculous, has dress'd him in all kind of fantastic Colours, and put many Characters together, to finish him a perfect Coxcomb.

§. 14. *And out he rode a Colonelling.*] The Knight (if Sir Samuel Luke was Mr. Butler's Hero) was not only a Colonel in the Parliament-Army, but also Scoutmaster General in the Counties of Bedford, Surrey, &c. (*Walker's Hist. of Independency*, part 1. p. 170.) This gives us some light into his Character and Conduct: For he is now entering upon his proper Office, full of pretendedly pious, and sanctified *Resolutions* for the Good of his Country; his Peregrinations are so consistent with his Office and Humour, that they are no longer to be called fabulous, or improbable. The succeeding *Cantos* are introduced with large Prefaces, but here the Poet seems impatient till he get into the Description and Character of his *Hero*. (Mr. B.)

§. 15. *A Wight he was, &c.*] Wight often used for *Person*, by Chaucer, Spencer, and Fairfax in his *Godfrey of Bulloign*, &c. &c.

§. 16. *Mirroure of Knighthood.*] There was a Book so call'd, (see *Don Quixote*, vol. 1. c. 6. p. 48.) and *Don Quixote* is so call'd by Cervantes, (vol. 1. b. 2. c. 1. p. 77.) *Mirroure of Chivalry*, (vol. 2. c. 2. p. 26, 29. vol. 3. c. 7. p. 65. vol. 4. c. 56. p. 557, 616. Motteux's edit. 1706.) and Palmerin, in Beaumont and Fletcher's *Knight of the Burning Pestle*, act. 1. see likewise *History of Valentine and Orson*, c. 41. p. 178.

§. 17, 18. *That never bow'd his stubborn Knee—To any thing but Chivalry.*] i. e. he kneeled to the King, when he knighted him, but seldom upon any other occasion.

- Nor put up Blow, but that which laid
 20 Right Worshipful on Shoulder-blade :
 Chief of Domestick Knights, and Errant,
 Either for *Chartel*, or for *Warrant* :
 Great on the Bench, Great in the Saddle,
 That cou'd as well bind o'er, as swaddle ;
 25 Mighty he was at both of these,
 And styl'd of *War* as well as *Peace*,
 (So some Rats of amphibious nature,

℥. 19, 20. *Nor put up Blow, but that which laid—Right Worshipful on Shoulder-blade.*] Alluding to the Blow the King laid on his Shoulder with a Sword, when he Knighted him ; to this he refers 2^d Part, Canto 1. ℥. 235, 236.

*Th' old Romans freedom did bestow,
 Our Prince's Worship with a Blow.*

and to some of the other Ceremonies of Knighthood : Part 1. Canto 2. ℥. 742, 743.

*Was I for this intituled Sir,
 And girt with rusty Sword and Spur ?*

In the time of *Charles the Great*, the way of Knighting by the *Colaphus*, or giving a Blow on the Ear, was used in sign of sustaining future hardships. (see *Askmole's History of the Garter*, p. 36.) The *Accolade*, or ceremony of embracing the Knight (a ceremony often mention'd by the Writer of *Amadis de Gaul*) was first perform'd by the Emperour *Charles the Great*, upon Knighting his Son *Lewis Debonair*. (*Askmole* id. ib.) The customary way of Knighting at this time, (see Sir *William Segar's* book, entitled, *Of Honour Civil and Military*, lib. 2. chap. 2. p. 74.) is as follows : "He that is to be made Knight, is stricken by the Prince with "a Drawn Sword upon his Back or Shoulder; the Prince saying " *Soy Chevalier*, (*Soy Chevalier, à Nome de Dieu; Guillim*, part 2. p. 226) and in times past, was added *Saint George*: and when "the Knight riseth, the Prince saith, *Avance*." This is the manner of dubbing Knights at this present, and the word dubbing was the old word, and not creating (see *Askmole*, p. 40. *Selden's Titles of Honour*, 2^d edit. 2^d part, chap. 1, 2. *Historical Essay on Nobility*, 2^d edit. vol. 2. p. 554.) *Mowbray Duke of Norfolk* upon *Bolynbroke's* Challenge, (see *Shakespeare's King Richard the Second*, Act. 1. p. 258. Mr. *Theobald's* first edit. vol. 3. 1733.) and throwing down his *Gauntlet*, says, "I take it up, and by this Sword I swear—Which gently

Are either for the Land or Water.)

But here our Authors make a doubt,

30 Whether he were more wise or stout.

Some hold the one, and some the other ;

But, howsoe'er they make a pother,

The Diff'rence was so small, his Brain

Outweigh'd his Rage but half a Grain ;

35 Which made some take him for a Tool

That knaves do work with, called a Fool.

“ gently laid my Knighthood on my Shoulder, — I'll answer
“ thee in any fair Degree, or Chivalrous Design of Trial.” Sir
Kenelm Digby tells us (see *Discourse concerning the Cure of Wounds*
by the Powder of Sympathy, p. 105.) that when King *James* the
First, who had an Antipathy to a Sword, dubb'd him Knight, had
not the Duke of *Buckingham* guided his hand aright, in lieu of
touching his Shoulder, he had certainly run the point of it into
his Eyes. (see the manner in which the *Innkeeper* dubb'd Don
Quixote Knight, part 1. book 1. chap. 3.)

§. 22. *Either for Chartel*] *Chartel* signifies a Letter of Defiance, or
Challenge to a Duel, in use when Combats were allowed to decide
difficult Controversies, not otherwise to be determined by Law. (see
Cowel's and *Manley's Interpreters*, and *Jacob's Law Dictionary*.) A
Tryal (and the last) of this kind, was intended between the Marquis
of *Hamilton*, and the Lord *Rea*, in the year 1631, but the King put
an end to the dispute. (*Echard's History of England*, vol. II. p. 97.)
In this sense Lord *Roos* uses the word, in his *Answer to the Marquis*
of Dorchester's Letter, Feb. 25, 1659. p. 5. “ You had better have
“ been drunk, and set in the Stocks for it, when you sent the Post
“ with a whole packet of *Chartels* for me.” (see an account of
Duelling, *Tatler* N^o 93. and of Tryals of Titles in this way, *Salmon's*
Hist. of Hertfordshire, p. 178, 179, 180, 181. *Mezeray* produces one
instance of a Combat in tryal of a Person's Innocency as early as the
year 628. see *Hist. of France*, translated by *Bulteel*, p. 4.

§. 23. *Great on the Bench, Great in the Saddle.*] In this Character
of *Hudibras*, all the Abuses of human Learning are finely satyriz'd :
Philosophy, *Logic*, *Rhetoric*, *Mathematics*, *Metaphysics*, and *School-*
Divinity. (Mr. W.)

§. 24. *That cou'd as well bind o'er, as sawaddle.*] *Sawaddle*, bang,
cudgel, or *drub*. see *Bailey's Dictionary*,

- For't has been held by many, that
 As *Montaigne*, playing with his Cat,
 Complains she thought him but an Ass,
 40 Much more she wou'd Sir *Hudibras*;
 (For that's the Name our valiant Knight
 To all his Challenges did write.)
 But they're mistaken very much,
 'Tis plain enough he was no such.
 45 We grant, altho' he had much Wit,
 H'was very shy of using it;¹
 As being loath to wear it out,
 And therefore bore it not about;

†. 38. *As Montaigne, playing with his Cat,—Complains she thought him but an Ass.*] “*Wher. I am playing with my Cat (says Montaigne, Essays, book 2. chap. 12.) “who knows whether she hath more sport “in dallying with me, that I have in gaming with her? we entertain one another with mutual Apish Tricks,” &c. How artfully is this simple humour in Montaigne ridiculed in a pretty Simile? But we are in a more refined Age than that which Butler lived in, and this humour is rather applauded than condemn'd. See an Account of Isaac Bickerstaff's playing with his Cat. Tatler. (Mr. B.)*

†. 40. *Much more she wou'd Sir Hudibras.*] *Jeffrey of Monmouth* (Bishop of *St. Asaph*) makes mention of a *British King* of this Name, who lived about the time of *Solomon*, and reigned thirty-nine years; he composed all Dissensions among his People, and built *Kaerlem* or *Canterbury*, *Kaerguen* or *Winchester*, and the Town of *Paladur* now *Shaftsbury*: (see his *British History* translated by *Thompson*, c. 9. p. 48. *Robert of Gloucester's Chronicle*, by *Hearne*, vol. 1. p. 28. *Fabian's Chronicle*, part 1. c. 12. fol. edit. 1516. *Spenser's Fairy Queen*, book 2, canto x. 5. 25. vol. 2. p. 315. *Hughes's edit. Somner's Antiq. of Canterbury*, 4to. 1640. p. 3. [I am of opinion that Mr. Butler rather alludes to one of *Spenser's Knights*, (see *Fairy Queen*, book 2. canto 2. § 17.)

*He, that made love unto the eldest Dame,
 Was hight Sir Hudibras, an hardy Man;
 Yet not so good of Deeds, as great of Name,
 Which he by many rash Adventures won:
 Since Errand Arms to sew he first began. (follow)*

- Unless on Holy-days, or so,
 50 As Men their best Apparel do.
 Beside, 'tis known he cou'd speak *Greek*
 As naturally as Pigs squeak :
 That *Latin* was no more difficile,
 Than to a Blackbird 'tis to whistle :
 55 Being rich in both, he never scanted
 His bounty unto such as wanted ;
 But much of either wou'd afford
 To many, that had not one Word.
 For *Hebrew* Roots, altho' they are found
 60 To flourish most in barren Ground,

§. 51, 52. *Beside, 'tis known he cou'd speak Greek, — As naturally as Pigs squeak.*]

*He Greek and Latin speaks with greater ease,
 Than Hogs eat Acorns, and tame Pigeons Pease.*

Panegyric Verses upon *Tom Coriat*, and his Crudities ;
 by *Lionel Cranfield*.

§. 53, 54. *That Latin was no more difficile, — Than to a Black-bird 'tis to whistle.*] *Sancho Pancha* observes upon *Don Quixote*, vol. 3. chap. 28. pag. 274) “ That he is a main Scholard, latins it “ hugely, and talks his own Mother-tongue as well as one of your “ *Varsity Doctors*.” The Country People were in those days fond of hearing *Latin* in Sermons, as appears from the following account of *Dr. Pocock*, (see his *Life* by *Dr. Twells* prefixed to his Works, p. 22.) “ One of the learned *Dr. Pocock*'s Friends, passing through *Childrey*, “ which was the Doctor's Living, enquired who was the Minister, “ and how they liked him ; and received from them this Answer, “ *Our Parson is one Mr. Pocock, a plain, honest Man ; but Master*, said “ they, *he is no Latiner* —

§. 55, 56. — *he never scanted — His Bounty unto such as wanted.*] This is the property of a pedantick Coxcomb, who prates most learnedly amongst illiterate persons ; and makes a mighty potner about Books and Languages there, where he is sure to be admired, tho' not understood.

§. 59. *For Hebrew Roots although they're found*] *Dr. Eckard* (see *Defence of his Reasons for the Contempt of the Clergy*, &c. intitled, *Gr. unds*

He had such plenty, as suffic'd
 To make some think him circumcis'd :
 And truly so he was, perhaps,
 Not as a Profelyte, but for Claps.

65 He was in *Logick* a great Critick,
 Profoundly skill'd in Analytick ;
 He cou'd distinguish, and divide
 A Hair 'twixt *South* and *South-west* side;

Grounds and Reasons, &c. p. 114.) tells us, " that some are of opinion, that Children may speak *Hebrew* at four years of age, if they be brought up in a Wood, and suck of a Wolf." and Sir *Thomas Browne* observes, (*Vulgar Errours*, book 5, chap. 22.) " that Children in the School of Nature, without Institution, would naturally speak the Primitive Language of the World, was the opinion of the *Ancient Heathens* ; and continued since by *Christians*, who will have it our *Hebrew Tongue*, as being the Language of *Adam*."

ψ. 60. *To flourish most in barren ground.*] If so, why may we not infer that *German Monk* to have been a Wag, who taking a catalogue of a Friend's Library, and meeting with a *Hebrew Book* in it, entered it under the title of *A Book that has the beginning where the end should be.* see *Tatler* N^o 239.

* ψ. 62. *To make some think him circumcis'd.*] Here again is an alteration without any amendment ; for the following Lines,

*And truly so he was, perhaps,
 Not as a Profelyte, but for Claps,*

are thus changed in the editions of 1674. 1684. 1689. 1694. 1700,

*And truly so perhaps he was,
 'Tis many a pious Christian's case.*

Restor'd in the edition of 1704. The Heathens had an odd Opinion, and gave a strange Reason why *Moses* imposed the Law of Circumcision on the *Jews*, which, how untrue soever, I will give the learned Reader an Account of, without Translation, as I find it in the Annotation upon *Horace*, wrote by my worthy and learned Friend Mr. *William Baxter*, the great Restorer of the ancient, and Promoter of modern Learning. Hor. sat. 9. sermon. lib. 1. *Curtis, quia pellicula imminuti sunt ; quia Moses Rex Judæorum, cujus Legibus reguntur, negligentia quædam medicinaliter exsecutus est, et*

On either which he wou'd dispute,
 70 Confute, change Hands, and still confute ;
 He'd undertake to prove by force
 Of Argument a Man's no Horse ;
 He'd prove a Buzzard is no Fowl,
 And that a *Lord* may be an Owl ;
 75 A Calf an *Alderman*, a Goose a *Justice*,

ne solus esset notabilis, omnes circumcidi voluit. Vet. Schol. Vocem *Circumcidi*, quæ inscitia Librarii exciderat, reposuimus ex conjectura, uti & medicinaliter exsectus pro medicinalis effectus, quæ nihil erant. Quis miretur ejusmodi convicia homini Epicureo atque Pagano excidisse? Jure igitur Henrico Glareano Diaboli Organum videtur. Etiam Satyra Quinta hæc habet; *Constat omnia miracula certa ratione fieri, de quibus Epicurei prudentissime disputant.*

§. 65. *He was in Logic a great Critick.*] See an account of *Tim*, *Dialogue between Timothy and Philatheus*, vol. 1. p. 6. and *Subtle's* advice to *Kustrel*, *Ben. Johnson's Alchymist*, Act 4. Sc. 2. a Definition of a *Critic*, *Tale of a Tub*, 3^d edit. p. 87. *Tatler* N^o 165. and a Banter upon *Criticks*, *Spect.* N^o 592. Some of the *Saints* of those times were no great friends to *Logic*, as appears from the following passage: "Know you, that *Logic* and *Philosophy* (in which you "are better vers'd than in the Word of God) are not Inventions or "Institutions of *Jesus Christ* and his *Apostles*, but of the *Devil* and "Antichrist, with which they have mainly and principally upheld "their black, dark, and wicked Kingdom." see *T. Lilburn's Answer to nine arguments*, written by *T. B.* 1645. p. 2.

§. 66. *Profoundly skill'd in Analytick.*] "*Analytic Method* takes the "whole Compound as it finds it, whether it be a *Species* or an Individual; and leads us into the knowledge of it, by resolving it "into its principles or parts, its generic nature and special properties; and is called the Method of Resolution." see *Dr. Watts's Logic*, p. 341.

§. 75. *A Calf an Alderman.*] Such was *Alderman Pennington*, who sent a person to *Newgate* for singing (what he call'd) a *Malignant Psalm*. see a further account of him, *Sir William Dugdale's short view of the Troubles*, p. 567, 568. *Lord Clarendon's History of the Rebellion*, vol. 1. p. 16. *Walker's History of Independency*, part 1. pag. 170. edit. 1661.

Ib. — *A Goose a Justice.*] *Lord Clarendon* observes, (*History of the Rebellion*, vol. 3. p. 72.) "That after the Declaration of No
 "more

And Rooks *Committee-men* and *Trustees*.

He'd run in Debt by disputation,

And pay with Ratiocination.

All this by Syllogism, true

80 In Mood and Figure, he wou'd do.

For *Rhetorick*, he cou'd not ope

His mouth, but out there flew a Trope :

And when he happen'd to break off

In'th' middle of his Speech, or cough,

85 H' had hard words ready to shew why,

And tell what Rules he did it by :

" *more Addresses to the King*, they who were not above the condition of ordinary *Constables* six or seven years before, were now the *Justices of the Peace*,— who executed the commands of the Parliament in all the Counties with Rigour and Tyranny, as was natural for such Persons to use over and towards those upon whom they had looked at such a distance—the whole Government of the Nation remained in a manner wholly in their hands, who in the beginning of the Parliament were scarce ever heard of, or their names known but in the places where they inhabited." Dr. Bruno Ryves informs us, (*Mercurius Rusticus*, N^o 3, pag. 30.) That the "Town of *Chelmsford* in *Essex*, was governed at the beginning of the Rebellion, by a *Tinker*, two *Cobblers*, two *Tailors*, and two *Pedlars*." The Fable in Sir Roger L'Estrange, (part 2. fab. 38.) of the *Asses made Justices*, is a just Satire upon those times, (and I wish it had never suited more modern ones.) To such Justices the *Tatler's* interrogatory (N^o 14.) might have been properly applied, "Who would do justice on the *Justices*?" see an account of *Justice Shallow*, (*the Coxcomb*, act 5. *Beaumont and Fletcher's Works*, 1679. vol. 2. p. 334.) and *John Taylor's Basket Justice*; *Works* p. 185. 190.

ψ. 76. And Rooks *Committee-men*——] In the several Counties, especially the Associated ones, (*Middlesex, Kent, Surrey, Sussex, Norfolk, Suffolk*, and *Cambridgeshire*; see *Echard's History of England*, vol. 2. p. 338.) which sided with the Parliament, *Committees* were erected of such Men as were for the good Cause, as they call'd it, who had Authority from the Members of the Two Houses at *Westminster*, to fine and imprison whom they pleased: and they harassed and oppressed the Country in a most arbitrary and scandalous manner;

- Else when with greatest Art he spoke,
 You'd think he talk'd like other Folk.
 For all a *Rhetorician's* Rules
 90 Teach nothing but to name his Tools.
 But, when he pleas'd to shew't, his Speech
 In Loftiness of Sound was rich ;
 A *Babylonish* Dialect,
 Which learned Pedants much affect ;
 95 It was a party-colour'd Dress
 Of patch'd and py-ball'd Languages :
 'Twas *English* cut on *Greek* and *Latin*,

manner; on which account, they are with great propriety called *Rooks*: see an historical account of these *Committees*, in Dr. *Walker's* *Sufferings of the Episcopal Clergy*, part 1.

ψ. 79. *All this by Syllogism true.*] An argument in *Logic* consisting of three Propositions, wherein some things being supposed or taken for granted, a Conclusion is drawn different from the things supposed.

ψ. 80. *In Mood and Figure.*] *Figure* in *Logic*, is a due disposal of a middle term of a Syllogism with the two Extremes.

ψ. 82. — *A Trope.*] The turning a Word from its proper signification, to another.

ψ. 84, 85. — and cough, — *And tell what Rules he did it by.*] “*Olivier Maillard, etoit un Cordelier, qui prechoit avec reputation dans le dernier siecle. On a de lui deux Volumes en octavo de Sermons en Latin, imprimez à Paris en 1511. 1513. “ Les Predicateurs de son tems affectant de TOUSSER, comme un chose qui donnoit de la grace à leurs declamations, il n’a pas manqué dans un sermon en François, imprimé à Bruges vers l’année 1500, de marquer à la marge par des hem hem, les endroits où il avoit toussé.” Melanges d’Histoire et de Litterature par Mr. de Vigneul Marville, i. e. le Chartreux Don Bonaventure d’Argonne. V. 1. p. 106. (Mr. W.)*

* ψ. 93. *A Babylonish Dialect,*] A Confusion of Languages, such as some of our modern Virtuosi used to express themselves in.

ψ. 97. *'Twas English cut on Greek and Latin.*] The leading Men of those times were fond of appearing learned; and commonly mixed
Latin

Like Fustian heretofore on Sattin.
 It had an odd promiscuous Tone,
 100 As if h' had talk'd three Parts in one;
 Which made some think, when he did gabble,
 Th' had heard three Labourers of *Babel*;
 Or *Cerberus* himself pronounce
 A Leash of Languages at once.

*Latin with English in their Speeches: especially the Country Juf-
 tices, of which Hudibras was one. (see in proof, a Book intitled,
 The Speeches and Passages of this Great and Happy Parliament—
 1641. p. 207. 233, &c. 296, 297, &c. 402.) tho' they knew little
 more of the Latin tongue than Pratt Chancellor of France (see Hen.
 Stephens's Prep. Treatise to his Apology for Herodotus, p. 241.) who
 having read the Letter, which King Henry the Eighth sent to the
 French King, Francis the First, wherein this clause was, Mitto tibi
 duodecim molossos, I send you Twelve Mastiff Dogs; he expounded
 it, I send you a dozen Mules. The Story is told of a Cardinal by Dr.
 Fuller, (Worthies of Somersetshire, p. 18.) see Peter de Quir's Letter
 in the 396th Spectator.*

ÿ. 98. *Like Fustian heretofore on Sattin.*] A Fashion from the
 manner of expression, probably not then in use; where the coarse
 Fustian was pink'd, or cut into holes, that the fine Sattin might ap-
 pear through it. see an account of the slashing, pinking, and cut-
 ting of Doublets, Dr. Bulwer's *Artificial Changeling*, 1654. p. 537.
 The Author of a book intitled, *A short Character of France*, 1659.
 p. 34. compares their finest pieces of Architecture, to *Sattin pink'd
 upon Canvas*. see likewise a Tract published the same year, intitled,
Gallus Castratus, p. 14.

ÿ. 100. *As if h' had talk'd three Parts in one.*] The Phrase alludes
 to the old *Catches* in three parts. (Mr. W.)

ÿ. 101, 102. *Which made some think, when he did gabble,—Th' had
 heard three Labourers of Babel.*] Diodorus Siculus (*Rev. Antiquar.*
 lib. 3. cap. 13. pag. 56. Basileæ 1548. I take the liberty of
 quoting this Translation, having no other Copy) makes mention
 of some Southern Islands, the Inhabitants of which having their
 tongues divided, were capable of speaking two different Languages,
 and conversing with two different Persons at the same time. (see
 likewise Dr. Bulwer's *Artificial Changeling*, scene 14. p. 232, &c.
Torquemedas's Spanish Mandeville, 1st Disc. fol. 17.) The marvel-
 lous *Rablais* (see Works vol. 5. chap. 31. p. 45.) carries the Point
 a great deal further, in his romantic account of the Monster *Hearsay*,
 whose

105 This he as volubly would vent
 As if his Stock would ne'er be spent;
 And truly, to support that Charge,
 He had Supplies as vast and large:
 For he could coin or counterfeit
 110 New Words, with little or no Wit;
 Words so debas'd and hard, no Stone
 Was hard enough to touch them on:

whose Mouth he observes, was slit up to his Ears, and in it were seven Tongues, each of them cleft into seven parts, and he talk'd with all the seven at once, of different Matters and in divers Languages: see *Milton's* description of the *Confusion of Languages*, *Paradise Lost*, book 12. l. 48. &c.

* y. 103. Or Cerberus *himself*, &c.] *Cerberus*; a Name which Poets give to a Dog with three Heads, which they feign'd Door-keeper of Hell, that caref'd the unfortunate Souls sent thither, and devour'd them that would get out again; yet *Hercules* tied him up, and made him follow. This Dog with three Heads denotes the past, the present, and the Time to come; which receive, and, as it were, devour all things. *Hercules* got the better of him, which shews that heroick Actions are always victorious over Time, because they are present in the Memory of Posterity.

y. 109. *Could coin and counterfeit new Words*.] The Presbyterians coin'd a great number, such as *Out-goings*, *Carryings-on*, *Nothingness*, *Workings-out*, *Gospel-walking-times*, &c. which we shall meet with hereafter, in the Speeches of the Knight and Squire, and others in this Poem; for which they are banter'd by Sir John Birkenhead, (*Paul's Church-yard*, cent. 1. class 1. N^o 16.) *The Children's Dictionary*; an exact collection of all new Words born since November 3, 1640,) in *Speeches*, *Prayers*, and *Sermons*, as well those that signify something, as nothing; and cent. 2. class 5. § 109. *Bellum grammaticale*; that *Parliamentdome*, *Councildome*, *Committeedome*, and *Sworddome*; are better words than *Christendome*, or *Kingdome*. The Author of the *Speclator* (N^o 458.) observes, "That those swarms of *Seſtaries* that over-ran the Nation in the time of the Great Rebellion, carried their Hypocrisy so high, that they had converted "our whole Language into a jargon of *Enthusiasm*."

y. 111, 112. *Words so debas'd and hard, no Stone—Was hard enough to touch them on*.] Thus it stands in every Edition that I have met

- And when with hasty noise he spoke 'em,
 The Ignorant for current took 'em ;
 115 That had the Orator, who once
 Did fill his Mouth with Pebble Stones
 When he harangu'd, but known his Phrase,
 He would have us'd no other Ways.
 In *Mathematicks* he was greater
 120 Than *Tycho Brabe*, or *Erra Pater* :
 For he, by *Geometrick* Scale,

met with, which induced me to think, that he alluded to the *Touch-Stone* ; a Stone to try Gold and Silver on : but Mr. *Warburton* is of Opinion, that *No Tone* would be an emendation, *i. e.* Words so debased and hard, that it was the utmost difficulty to pronounce them ; which reading he thinks is made good, by the 113 and the three following Lines.

¶ 113. *And when with hasty noise he spoke 'em.*]

Magnâ voce boat ———

Celeri cursu verba fatigat.

¶ 115. *That had the Orator, &c.*] This and the three following Lines, not in the two first editions of 1663, but added in the edit. 1674. *Demosthenes* is here meant, who had a defect in his Speech.

¶ 120. *Than Tycho Brabe* —] An eminent Danish *Mathematician*. At *Gottorp* there was a large *Globe Celestial* within, and *Terrestrial* without, made after a Design of *Tycho Brabe* ; twelve Persons might sit round a Table within-side of it, and make Celestial Observations in the turning of it ; see *Northern Worthies*, in the Lives of *Peter the Great*, &c. 1728, p. 34. see further Account of *Tycho Brabe*, *Collier's Hist. Dictionary*.

Ib. ——— or *Erra Pater*.] *William Lilly* the famous Astrologer of those times, so called by Mr. *Butler*, *Memoirs of the years 1649*, and 1650. The House of Commons had so great a regard to his Predictions, that the Author of *Mercurius Pragmaticus*, (N^o 20.) styles the Members, *the Sons of Erra Pater*. Mr. *Butler* probably named him so, from an old Astrologer, of whose Predictions *John Taylor* the *Water Poet* makes mention, in the Preface to his *Cast over the Water*, Works, p. 156 and in Mr. *Reading's Catalogue of Sion College Library*, there is a Tract, intitled, *Erra Pater's Predictions*. The Elder *Lovelace* (in *Beaumont and Fletcher's Scornful Lady*, act 4. scene 1.) calls *Abigail*, *Dirty December*, with a Face 23
old

Could take the Size of *Pots of Ale*;
 Resolve by Sines and Tangents, straight;
 If *Bread* or *Butter* wanted weight;
 125 And wisely tell what Hour o' th' Day
 The Clock does strike, by *Algebra*.
 Beside, he was a shrewd *Philosopher*,
 And had read ev'ry Text and Gloss over;
 Whate'er the crabbed'st Author hath,
 130 He understood b' implicit Faith:

old as *Erra Pater*, and such a Prognosticating Nose: and of *Charles* the Scholar, (in *Beaumont and Fletcher's Elder Brother*) 'tis observ'd, "That after six Hours Conference with the Stars, he sups with old *Erra Pater*. (See *Younger Brother*, by *Beaumont and Fletcher*, act 1. sc. 2.) and the Writer of *A Letter sent to London from a Spy at Oxford*, 1643. p. 13. says, "Surely the Devil ow'd us a shame, that none of us were skill'd in the *Book of Fortune*, *Erra Pater*, or *Booker's Almanack*." Some are of opinion, that by *Erra Pater* he meant the *Wandering Jew*, (named *Joh. Buttadeus*) See an Account of him in the *Philosophical Transactions*: Sir *Thomas Browne's Vulgar Errours*. *London Spy*, vol. 2. book 3. Lett. 1. vol. 7. b. 4. Dr. *Derham's Physico-Theology*, book 4. chap. 10. p. 173.

ψ. 122. *Cou'd take the fixe of Pots of Ale.*] As a Justice of the Peace, he had a right to inspect Weights and Measures; see *Nelson's Office and Authority of a Justice of the Peace*, the sixth Edition, pag. 622.

*For well his Worship knows, that Ale house Sins
 Maintain himself in Gloves, his Wife in Pins.*

A Satyr against Hypocrites, p. 3, 4.

ψ. 125, 126. *And wisely tell, what Hour o' th' Day — The Clock does strike by Algebra.*] There are many *Algebraic* Questions to which Mr. Butler may probably allude; see an odd Account of the measuring of Time, in Mr. *Scot*, (*Discovery of Witchcraft*, book 16. chap. 5. p. 478.) and of a Movement, that Measures Time after a particular Manner, *Philosophical Transactions*, vol. 14. No 161. p. 647.

ψ. 129. *Whate'er the crabbed'st Author bath.*] This and the following Line not in the two first Editions of 1663, and first inserted in that of 1674.

Whatever *Sceptick* cou'd enquire for,
 For ev'ry *why*, he had a *wherefore* :
 Knew more than forty of them do,
 As far as Words and Terms cou'd go.

- 135 All which he understood by rote,
 And, as occasion serv'd, wou'd quote :
 No matter whether right or wrong,
 They might be either said, or sung.
 His Notions fitted things so well,

* *y.* 131. *Whatever Sceptick, &c.*] *Sceptick*; *Pyrrho* was the Chief of *Sceptick* Philosophers, and was at first, as *Apollodorus* saith, a Painter, then became the Hearer of *Driso*, and at last the Disciple of *Anaxagoras* whom he follow'd into *India*, to see the *Gymnosophists*. He pretended that Men did nothing but by Custom; that there was neither Honesty nor Dishonesty, Justice nor Injustice, Good nor Evil. He was very solitary, lived to be 90 Years old, was highly esteemed in his Country, and created Chief Priest. He lived in the time of *Epicurus* and *Theophrastus*, about the 120th *Olympiad*. His Followers were call'd *Pyrrhonians*; besides which, they were named the *Ephecticks* and *Aphoreticks*, but more generally *Scepticks*. This Sect made their chiefest Good to consist in a Sedateness of Mind, exempt from all Passions; in regulating their Opinions, and moderating their Passions, which they call'd *Ataxia* and *Metriopathia*; and in suspending their judgment in regard of Good and Evil, Truth and Falshood, which they call'd *Epoche*. *Sextus Empiricus*, who liv'd in the second Century, under the Emperor *Antoninus Pius*, writ ten Books against the Mathematicians or Astrologers, and three of the *Pyrrhonian* Opinion. The Word is deriv'd from the Greek *αἰνέιδαν*, quod est, *considerare, speculari*.

Ib. — *enquire for*] *inquire for* in all Editions to 1689. inclus.

y. 132. *For ev'ry why, he had a wherefore.*] i. e. He could answer one Question by another, or elude one Difficulty by proposing another. (Mr. W.) see *Ray's English Proverbs*, 2^d edit. pag. 348. *Shakespeare's Comedy of Errors*, act. 2. vol. 3. p. 17. Mr. *Theobald's* edit. 1733.

y. 139, 140. *His Notions fitted things so well — That which was which he cou'd not tell.*] This Satire is against those *Philosophers*, who took their Ideas of Substances, to be the Combinations of Nature, and not the arbitrary Workmanship of the Human mind; and that the Essence of each sort is more than the *Abstract Idea*; see Mr. *Lock on the Names of Substances*. This must give one a great Idea of our Author's penetration in *Metaphysical Enquiries*. (Mr. W.)

* *y.* 143.

- 140 That which was which he cou'd not tell;
 But oftentimes mistook the one
 For th' other, as great Clerks have done.
 He cou'd reduce all Things to Acts,
 And knew their Natures by Abstracts ;
- 145 Where Entity and Quiddity,
 The Ghosts of defunct Bodies fly ;
 Where Truth in Person does appear,
 Like Words congeal'd in Northern Air.

* y. 143. *He cou'd reduce, &c.*] The old Philosophers thought to extract Notions out of Natural Things, as Chymists do Spirits and Essences ; and, when they had refin'd them into the nicest Subtleties, gave them as insignificant Names, as those Operators do their Extractions : But (as *Seneca* says) the subtiler Things are render'd, they are but the nearer to Nothing. So are all their Definitions of Things by Acts, the nearer to Nonsense. This and the following line added 1674.

y. 145, 146. *Where Entity and Quiddity, — The Ghosts of defunct Bodies fly.*] He calls the abstracted Notions of *Entity* and *Quiddity*, very properly the *Ghosts of Bodies* ; thereby lashing the too nice distinctions of *Metaphysicians*, who distinguish *Body*, *Entity*, and *Substance* so finely from each other ; that they say, the two latter *Ideas* or *Notions* may remain, when the *Body* is gone and perished ; and so while *Hudibras* was pulling down *Popery*, he was setting up *Transubstantiation*.

* y. 147. *Where Truth, &c.*] Some Authors have mistaken Truth for a real Thing, when it is nothing but a right Method of putting those Notions or Images of Things (in the understanding of Man) into the same State and Order, that their Originals hold in Nature ; and therefore *Aristotle* says, *Unumquodque sic: se habet secundum esse, ita se habet secundum veritatem*. Met. L. 2.

y. 148. *Like Words congeal'd in Northern Air.*] See an Explication of this passage, and a merry account of Words freezing in *Nova Zembla*, *Tatler* N^o 254. and *Rabelais's* Account of the bloody Fight of the *Arimasphians* and *Nephelebites*, upon the confines of the *Frozen Sea*. (vol. 4. chap. 56. p. 229. *Ozell's* edit. 1737.) To which Mr. *John Donne* probably refers, in his *Panegyric* upon *T. Coryat*, and his *Crudities*.

*It's not that French, which made his Giants see
 Those uncouth Islands, where Words frozen be,
 Till by the Thaw next Year they're Voice again.*

He knew *what's what*, and that's as high
 150 As *Metaphysick Wit* can fly.
 In *School-Divinity* as able

ψ. 149, 150. *He knew what's what, and that's as High, — As Metaphysic Wit can Fly.*] A ridicule on the idle, senseless Questions in the common Syltems of Logic, as *Burgesdicus's Quid est quid?* from whence came the common Proverbial Expression of *He knows what's what*; to denote a shrew'd Man; (*Mr. W.*) *Metaphysicks*, a Science, which treats of *Being* in general and its Properties, of Forms abstracted from Matter; of Immaterial Things, as God, Angels, &c.

ψ. 152. *As he that hight Irrefragable.*] *Hight* signifies *call'd*, or *named*. In this Sense it is used by *Chaucer*;

*A worthy Duke that hight Pirithous,
 That fellow was to Duke Theseus.*

Chaucer's Knights Tale, fol. 1. edit. 1602. See *Rewe's Tale*, folio 15. *Squire's Tale*, fol. 23. *Merchant's Tale*, fol. 28. *Frankelen's Tale*, fol. 50. *Dr. of Physick's Tale*, fol. 59. *Romant of the Rose*, fol. 122. And *Spenser* uses it in like manner.

Malbecco he, and *Hellenore* she hight.

Fairy Queen, vol. 2. book. 3. canto 9. p. 489. *Mr. Hughes's* edit. *ibid.* p. 490. see *Shakspear*; and *Baumont and Fletcher's Knight of the Burning Pestle*.

Ibid. — *Irrefragable.*] *Alexander Hales*, so called; he was an Englishman, born in *Glocestershire*, and flourished about the year 1236, at the time when what was called *School Divinity*, was much in vogue; in which Science he was so deeply read, that he was called *Doctor Irrefragabilis*; that is, the *Invincible Doctor*; whose Arguments could not be resisted. (vid. *Alexandri Alensis Angli Doctoris Irrefragabilis Ordinis Minorum, summa Theolog: Colon. Agripp. 1622. 2 Tom. fol. Royal Libr. Camb. Nacleri Cronograph, vol. 2. Generat. 43. p. 994. Alstedii Thesaur. Chronolog. 44. Chronol. Scholastic. p. 437. edit. 1628. Dr. Aldrich's Preface to his Artis Logicæ Compendium.*) see Titles of *Thomas Aquinas*, *Duns Scotus* and the rest of the eminent Schoolmen in *Chambers's Dictionary*. These Schoolmen spun their Arguments very fine, and to a great length; and used such nice Distinctions, that they are here justly compared to *Cobwebs*. *Mr. Pope* (see *Essay on Criticism*) speaks of them with great contempt.

*Once School Divines this zealous Isle o'erspread;
 Who knew not Sentences, was deepest read;
 Faith, Gospel, all seem'd made to be disputed,
 And none had sense enough to be confuted.
 Scotists, and Thomists now in peace remain
 Amidst their kindred Cob-webs in Duck-lane.*

Bishop

As he that hight *Irrefragable* ;
 A second *Thomas*, or at once
 To name them all, another *Dunce*:

Bishop *Sanderfon* (see 2^d *Lecture upon promissory Oaths*, translated by the *Royal Martyr*, and reprinted by Mr. *Leavis*, 1722, p. 34.) makes mention of one "*Paul Cortesius*, who, whilst following *Thomas* " and *Scotus*, and many more, he compiled Commentaries upon " the *Four Books of Sentences* ;" growing weary of the terms used by the *Schools*, as less *Ciceronian*, for *Church* chose rather to say *Senate* ; for *Ecclesiastical Laws*, *Senate Decrees* ; for *Predestination*, *Prefignation* ; for *Ordination of Priests*, *Initiation* ; for *Angel*, *Genius* ; *Bishop*, *Flamen* ; and the like.

ψ. 153, 154. *A second Thomas, or at once — To name them all, another Dunce.*] Thus they stood in the two first Editions of 1663, left out in those of 1674, 1684, 1689, 1700, and not restored till 1704. * *Thomas Aquinas*, a Dominican Friar, was born in 1224, studied at *Cologne* at *Paris*. He new modell'd the *School-Divinity*, and was therefore called the *Angelick Doctor*, and *Eagle of Divines*. The most illustrious Persons of his time were ambitious of his Friendship, and put a high value on his Merits, so that they offer'd him Bishopricks, which he refused with as much Ardor as others seek after them. He died in the fiftieth year of his age, and was canonized by Pope *John XXII*. We have his Works in 18 Volumes, several times printed.

* *Johannes Duns Scotus* was a very Learned Man, who lived about the end of the thirteenth, and beginning of the fourteenth Century. The *English* and *Scots* strive which of them shall have the honour of his Birth. The *English* say, he was born in *Northumberland* ; the *Scots* alledge he was born at *Duns* in the *Mers*, the neighbouring County to *Northumberland*, and hence was called *Duns Scotus* : *Moreri*, *Buchanan*, and other *Scotch* Historians are of this opinion, and for proof cite his Epitaph ;

*Scotia me genuit, Anglia suscepit,
 Gallia edocuit, Germania tenet.*

He died at *Cologne*, *Novemb. 8. 1308*. In the Supplement to Dr. *Cave's Historia Literaria*, he is said to be extraordinary learned in *Physicks*, *Metaphysicks*, *Mathematicks* and *Astronomy* ; that his Fame was so great when at *Oxford*, that 30000 Scholars came thither to hear his Lectures : That when at *Paris*, his Arguments and Authority carried it for the immaculate Conception of the Blessed Virgin ; so that they appointed a Festival on that account, and would admit no Scholars to Degrees, but such as were of this mind. He was a great opposer of *Thomas Aquinas's* Doctrine, and, for being a very acute Logician, was called *Doctor Subtilis*, which was the reason also, than an old Punster always called him the *Lathy Doctor*.

- 155 Profound in all the Nominal
 And Real ways beyond them all;
 For he a Rope of Sand cou'd twist
 As tough as learned *Sorbonist*;
 And weave fine Cobwebs, fit for Scull
 160 That's empty when the Moon is full;
 Such as take Lodgings in a Head
 That's to be let unfurnished.
 He cou'd raise Scruples dark and nice,
 And after solve 'em in a trice,
 165 As if Divinity had catch'd

†. 155, 156. *Nominal and Real.*] *Gulielmus Occham* was Father of the *Nominals*, and *Johannes Duns Scotus* of the *Reals*. (see Dr. Plot's *Oxfordshire*, c. 9. p. 192.) These two lines not in the two first editions of 1663, but added in 1674.

†. 157, 158. *For he a Rope of Sand cou'd twist,—As tough as learned Sorbonist.*] alter'd thus in edit. 1674. and continued 'till 1704:

And with as delicate a hand,

Cou'd twist as tough a Rope of Sand.

Mr. Smith of *Harleston* is of opinion, that Mr. Butler alludes to the following Story. A Gentleman of *Paris*, who was reduced in Circumstances, walking in the fields in a melancholy manner, was met by a Person in the habit of a *Doctor* of the *Sorbon*; who enquiring into his case, told him, that he had acquired so much by his Studies, that it was in his power to relieve him, and he would do it, provided the Gentleman would be at his *devoirs*, when he could no longer employ him; the agreement was made, and the Cloven Foot soon began to appear; for the Gentleman set the *Sorbonist* to fill a Sieve with Water, which he performed after stopping the holes with Wax: Then he ordered him to make a *Rope of Sand*, which the Devil not being able to do scratch'd his Head, and march'd off in confusion. I meet with a ludicrous and parallel Instance (*Facet. Facetiar. hoc est Joco-seriorum Fascicul. Nov. de peditu, ejusque speciebus*, p. 27.) Cum quidam a Dæmone valde urgeretur, ut se ei dederet; assentit tandem, si Diabolus tria præstet; petit igitur primo magnam vim auri; data est a Diabolo. secundo ut invisibilis fieret; et ipsum Diabolus docuit: Tertiâ vice cum maximè anxius esset, quidnam peteret, quod Diabolus præstare non posset; ei forte fortuna præ nimio metu elabatur Diphthongus (species peditus) hunc mihi modo

- The Itch, on purpose to be scratch'd ;
 Or, like a Mountebank, did wound
 And stab herself with Doubts profound,
 Only to shew with how small pain
 170 The Sores of Faith are cur'd again ;
 Altho' by woful proof we find,
 They always leave a Scar behind.
 He knew the Seat of Paradise,
 Cou'd tell in what Degree it lies :
 175 And, as he was dispos'd, cou'd prove it,
 Below the Moon, or else above it.

modo si potes connecte: quod cum Diabolus præstare non posset, et alias isto tormentario bombo territus fugeret, ille miser præsentissimo animæ periculo, hoc uno bene ereptus est. * *Sorbon* was the first and most considerable College of the University of *Paris*; founded in the Reign of St. *Leavis* by *Robert Sorbon*, which Name is sometimes given to the whole University of *Paris*, which was founded about the Year 741, by *Charlemagne*, at the persuasion of the learned *Alcuin*, who was one of the first Professors there; since which time it has been very famous. This College has been rebuilt with an extraordinary Magnificence, at the charge of Cardinal *Richlieu*, and contains Lodging for thirty-six Doctors, who are called the *Society of Sorbon*. Those which are received among them, before they have received their Doctor's Degree, are only said to be of the *Hospitality of Sorbon*. Claud. Hemeraus de Acad. *Parif.* Spondan. in Annal. *Mexeray* translated by *Bulteel*, tom. 1. p. 104. seems to think that the University of *Paris* was founded in the year 790.

†. 159, 160. *And weave fine Cobwebs fit for Skull,—That's empty when the Moon is full.*] For the Skull of Lunatics.

†. 173, 174. *He knew the Seat of Paradise,—Cou'd tell in what Degree it lies.*] See several whimsical Opinions concerning the *Seat of Paradise*, collected in a book, intitled, *The Spanish Mandevile of Miracles*, translated from the *Spanish* of Don Antonio de Terquemeda 1600, 2^d disc. fol. 42, 43, &c. see likewise *Dupin's Eccles. Hist.* abridg'd. *Calvini Comment. in Gen.* 2, 8. Sir *W. Raleigh's Hist. &c.*

†. 175, 176. *And as he was dispos'd, cou'd prove it — Below the Moon, or else above it.*] The *Spanish Mandevile* informs us, (fol. 45.) "That *Strabo* (whom he calls the *Theologian*) affirmed, that the

What *Adam* dreamt of, when his Bride
 Came from her Closet in his Side:
 Whether the Devil tempted her
 180 By a *High-Dutch* Interpreter:
 If either of them had a Navel:
 Who first made Musick malleable:
 Whether the Serpent, at the Fall,
 Had cloven Feet, or none at all.

“height of the Earth where *Paradise* was, reach’d to the Circle of
 “the Moon, through which cause it was not damnified by the
 “flood —.” *Mohammed* the Impostor assured his Followers, that
Paradise was seated in Heaven, and that *Adam* was cast down from
 thence to this Earth, when he transgress’d: see *Life of Mahomet*, pre-
 fix’d to *De Ryer’s Alchoran*, p. 34. But it is probable that he alludes
 to the *Mountain of the Moon*, called *De Luna* by the *Portugueze* the
 first Discoverers of it, and near that part of the World where *Paradise*
 was situated according to some Writers. *Torquemada’s Spanish Man-*
devile, fol. 49.

§. 177, 178. *What Adam dreamt when first his Bride — Came from
 the Closet of his Side.*] The Knight here pretends to no more than
 what *Milton* has done, who represents *Adam* relating his Dream in
 a passage inexpressibly charming, book 8. § 46 to 484. see some-
 thing to the same purpose, in the tenth *Iliad* of *Homer*, and the ninth
Æneid of *Virgil*. (Mr. B.)

§. 180. *By a High-Dutch Interpreter.*] *Ben Johnson* (in his *Alchy-*
mist) in banter probably of *Geropius Becanus*, who endeavours to
 prove, that *High Dutch* was the Language of *Adam* and *Eve* in
Paradise, introduces *Surley*, asking *Mammon* the following Question;
Surley, “Did *Adam* write in *High Dutch*?” *Mammon*, “He did,
 “which proves it to be the Primitive Tongue.”

§. 181. *If either of them had a Navel.*] Several of the *Ancients*
 have supposed, that *Adam* and *Eve* had no Navels; and among
 the *Moderns*, the late learned Bishop *Cumberland* was of this Op-
 inion; “All other Men (says he) being born of Women have a
 “Navel, by reason of the *Umbilical* Vessels inserted into it, which
 “from the *Placenta* carry Nourishment to Children in the Womb
 “of their Mothers; but it could not be so with our First Parents.
 “Besides, it cannot be believed, that God gave them Navels;
 “which would have been altogether useless, and have made them
 “subject to a dangerous Disease, called an *Omphalocœle*.” *Orig. Gent.*
Antiq.

185 All this without a Gloss or Comment,
 He cou'd unriddle in a moment,
 In proper Terms such as Men smatter,
 When they throw out and miss the matter.

For his *Religion* it was fit
 190 To match his Learning and his Wit:
 'Twas *Presbyterian* true Blue,
 For he was of that stubborn Crew

Antiq. p. 409. (Mr. B.) See Dissertation upon *Adam and Eve's* Pictures with *Nazels*. (*Browne's Enquiries into Vulgar Errors*, book 5. chap. 5. p. 274. and Dr. *Bulwer's Artificial Changeling*, 1654, c. 21. p. 401.)

§. 182. *Who first made Musick malleable:*] *Pythagoras ex Malleorum Ictibus diversæ concrepantibus, Musicæ septem Discrimina Vocum invenit. Wolfii Lexicon Memorab.* part 1. 390. "Macrobius, in his second book, (see *Spectator*, N^o 334.) relates, that *Pythagoras* "passing by a *Smith's Shop*, found that the Sounds from the Hammer were either more Grave or Acute, according to the different Weights of Hammers. The *Philosopher* to improve this hint suspends different Weights by Strings of the same bigness, and found in like manner that the Sounds answered to the Weights. This being discovered, he finds out those Numbers which produced Sounds that were Consonants; as that two Strings of the same substance and tension, the one being double the length of the other, give that interval which is called *Diapason*, or an *Eighth*. The same was also effected from two Strings of the same length and size; the one having four times the Tension of the other. By these steps, from so mean a beginning, did this Great Man reduce what was only before noise, to one of the most delightful Sciences, by marrying it to the *Mathematicks*, and by that means, caused it to be one of the most abstract and demonstrative of Sciences." See Dr. *Long's Astronomy*, 1742, p. 341.

§. 189. *For his Religion, &c.*] Mr. *Butler* is very exact in delineating his *Hero's Religion*; it was necessary that he should be so, that the Reader might judge, whether he was a proper Person to set up for a Reformer, and whether the Religion he professed, was more eligible than that he endeavour'd to demolish; whether the Poet has been just in the *Portrait*, must be left to every Reader's observation. (Mr. B.)

§. 191. 'Twas *Presbyterian true Blue.*] See note on part 3. cant. 2. §. 870.

Of Errant Saints, whom all men grant
 To be the true Church *Militant* :
 195 Such as do build their Faith upon
 The holy Text of *Pike and Gun* ;
 Decide all Controversies by
 Infalible *Artillery* ;
 And prove their Doctrine Orthodox
 200 By Apostolick *Blows and Knocks* ;

§. 193, 194. *Of Errant Saints, whom all Men grant,—To be the True Church Militant.*] Where *Presbytery* has been established, it has been usually effected by force of Arms, like the Religion of *Mahomet* : Thus it was established at *Geneva* in *Switzerland*, *Holland*, *Scotland*, &c. In *France* for some time ; by that means it obtained a toleration ; much Blood was shed to get it established in *England* ; and once during that *Grand Rebellion*, it seem'd very near gaining an Establishment here ; and in the years 1645, 1646, several *Ordinances of Lords and Commons in Parliament*, were made for that Purpose ; and these *Ordinances for the Presbyterian Government and Discipline*, were begun to be put in execution in the Cities of *London* and *Westminster*, and Parts adjacent ; but the *Independents*, by *Cromwell's* Artifices, gaining an ascendant in the *Parliament-house*, put a stop to their Proceedings, and hindered their gaining the Settlement they had so long fought for : and if they could get full power, 'tis to be fear'd they would tolerate no other Religion : This was their practice in *Scotland*, whilst they had power to do it ; and they endeavoured to hinder it in *England*, whilst they had encouragement from the Two Houses at *Westminster* ; declaring, " That to make a Law for Toleration, was establishing Iniquity by Law : " nay, they asserted, " That a Toleration was the appointing a City of Refuge in Men's Consciences for the Devil to fly to, a Toleration of Soul-Murder, the greatest Murder of all others." (see *Dr. Bennet's Introduction to his Abridgement of the London Cases*, p. 6.) and 'tis observ'd by *Dr. Bruno Ryves*, *Mercurius Rusticus*, N^o 9. p. 102, " That where *Puritanism* prevails, it cancels all Obligations both of Religion and Nature." *Mr. Rapin Thoyras* was of the same opinion, (See *Dissertations sur les Whigs & Tories*, as quoted by the Author of *A Plea for the Sacramental Test*, 1736) by his declaring, " That it is certain, that if ever the *Presbyterians* are in a condition to act, without being opposed, they will never be contented, till they have totally destroyed the *Hierarchy*, and in general the whole Church of *England*." (See their profess'd dislike of a Toleration ; *Sir Roger L'Estrange's Dissenters Sayings*, part. 1. 2. *A Century of eminent Presbyterian Preachers*, 1723. c. 5. p. 66.)

Call Fire, and Sword, and Desolation,
 A godly thorough Reformation,
 Which always must be carry'd on,
 And still be doing, never done :

205 As if Religion were intended
 For nothing else but to be mended.
 A Sect whose chief Devotion lies
 In odd perverse Antipathies :

¶. 195, 196. *Such as do build their Faith upon — The holy Text of Pike and Gun.*] Upon these Cornet Joyce built his Faith, when he carried away the King by force from Holdenby : for when His Majesty asked him for a sight of his Instructions, “ Joyce said, he should see “ them presently ; and so drawing up his Troop in the inward Court, “ *These, Sir, (said the Cornet) are my Instructions.*” — Echard’s Hist. of England, vol. 2. p. 573.

¶. 199, 200. *Prove their Doctrine Orthodox — By Apostolick Blows and Knocks, &c.*] Many instances of that kind are given by Dr. Walker, in his *Sufferings of the Episcopal Clergy*. But I will take the liberty of giving one instance from Mr. Clement Walker. (see *History of Independence*, part 2. p. 254.) “ Sunday 9th of September 1649, at the “ Church of St. Peter’s-Paul’s-Wharf, Master Williams reading “ Morning Service out of the Book of Common Prayer, and having prayed for the King, (as in that Liturgy established by Act of “ Parliament he is enjoined) six Soldiers from Saint Paul’s Church “ (where they quarter) came with Swords and Pistols cock’d, into “ the Church, commanding him to come down out of the Pulpit, “ which he immediately did, and went quietly with them into the “ Vestry, when presently a Party of Horse from St. Paul’s, rode “ into the Church with Swords drawn, and Pistols spann’d, crying “ out, *Knock the Rogues on the Head, shoot them, kill them ;* and presently shot at random at the crowd of unarm’d Men, Women, “ and Children ; shot an old Woman into the Head, wounded grievously above forty more, whereof many are likely to die ; frightened Women with Child, and rifled and plundered away their “ Clokes, Hats, and other Spoiles of the Egyptians, and carried “ away the Minister to Whitehall, Prisoner.” (Mr. B.)

¶. 207, 208. *A Sect, whose chief Devotion lies — In odd perverse Antipathies.*] The Religion of the Presbyterians of those Times consisted principally in an opposition to the Church of England, and in quarrelling with the most innocent Customs then in use, as the eating Christmas-Pies and Plumb-Porridge at Christmas, which they reputed sinful. (Dr. B.)

- In falling out with that or this,
 210 And finding somewhat still amiss :
 More peevish, cross, and splenetick,
 Than Dog distract, or Monkey sick.
 That with more care keep Holy-day
 The wrong, than others the right way :
 215 Compound for Sins they are inclin'd to,
 By damning those they have no mind to.
 Still so perverse and opposite,
 As if they worship'd God for spight.
 The self-same thing they will adhor

†. 210. *And finding something still amiss.*] Mr. Butler describes them to the same purpose, (*Character of a Fanatic.*)

*His Head is full of Fears and Fictions,
 His Conscience form'd of Contradictions;
 Is never therefore long content
 With any Church or Government ;
 But fancies every thing that is,
 For want of mending much amiss.*

They were at that time much of the temper and disposition of those *Disciplinarians* in Queen Elizabeth's days ; four *Classes* of whom complained to the Lord Burleigh, (then Lord Treasurer) against the Liturgy then in use : he enquired whether they would have it quite taken away ? They said, *No* : he ordered them to make a better. The First *Classis* made one agreeable to the Geneva form ; this the Second disliked, and corrected in six hundred particulars, that had the misfortune to be quarreled at by the Third *Classis* ; and what the Third resolved on, was found fault with by the Fourth. (*Fuller's Church History*, lib. 9. p. 178. *Vindication of Conformity to the Liturgy*, 1668, p. 24. Lord Bishop of St. Asaph's Answer to Mr. Neale's first vol. of the *History of the Puritans*, p. 282.) and 'tis observed of Queen Elizabeth, (see Salmon's *History of Great Britain*, p. 13.) that she was often heard to say, that *She knew very well what would content the Catholics, but that She never could learn what would content the Puritans.*

†. 213, 214. *That with more care keep Holy-day,—The wrong, than others the right way.*] They were so remarkably obstinate in this respect, that they kept a *Fast* upon Christmas-day : (see Mr. Neale's *History of the Puritans*, vol. 3. p. 168. from *Russett*) and in 1647, they made an ordinance for abolishing that, and other
 Saints-

- 220 One way, and long another for.
 Free-will they one way disavow,
 Another, nothing else allow.
 All Piety consists therein
 In them, in other Men all Sin.
- 225 Rather than fail, they will defy
 That which they love most tenderly ;
 Quarrel with *Minc'd-pies*, and disparage
 Their best and dearest Friend *Plum-porridge*;
 Fat *Pig* and *Goose* itself oppose,
- 230 And blaspheme *Custard* thro' the *Nose*.

Saints-days, (*Neal* *ibid.* p. 422. *Scobell's Collections*, p. 128.) and an Order of Council, December 22, 1657. to abolish *Christmas* and other *Holy-days*, (see *Mercurius Politicus*, No 395. p. 191.) and 'tis observed by a Writer in those times, (*Hist. of English and Scotch Presbytery*, ed. 1659. p. 174.) that, upon the change of *Christmas-day* into a Fast, (in the year 1644.) this was the first time since the *Apostles*, that there was any Fast kept upon that day in the *Christian Church*; and because many would not fast, they sent Soldiers into their Houses a little before Dinner to visit their Kitchens and Ovens, who carried away the Meat and eat it, though it was a *Fasting-day*; who were exempted from *Fasting*, provided they made others Fast. (see the remarkable behaviour of the Mayor of *Canterbury* on *Christmas-day* 1648. *Hist. of Independency*, part 1. p. 92, 93, and Mr. Ed. Bowles's Letter to *Thurloe*, State Papers, vol. 6. p. 711.) Sir John Birkenhead (*Paul's Church-yard*, cent. 2. class 4. No 99.) puts this query, Whether the Parliament had not cause to forbid *Christmas*, when they found their publick acts under so many *Christmas-pies*? The *Scots Presbyterians* gave more early proof of their Obstinacy in this respect; for when King James the First desired the Magistrates at *Edinburgh*, to feast the *French Embassadors* before their return to *France*; the Ministers to shew their rebellious Authority, proclaimed a Fast to be kept the same day. (see Bishop *Bramhall's Fair Warning*, 4^{to} edit. p. 27. *Vindication of the Church of England*, in Answer to Mr. Pierce's *Vindication of the Dissenters*, 120, part. 1. p. 136.

℥. 215, 216, added in 1674.

℥. 227, 228. Quarrel with *Minc'd-pies*, and disparage — Their best and dearest Friend *Plum porridge*.] Sir John Birkenhead (see *Paul's*

Th' Apostles of this fierce Religion,
 Like *Mahomet's*, were Asfs and Widgeon.
 To whom our Knight, by fast Instinct
 Of Wit and Temper, was so linkt,
 235 As if Hypocrisy and Nonsense
 Had got th' Advowson of his Conscience.

Paul's Church-yard, cent. 2. class. 9. p. 175.) queries, Whether Master *Peters* did justly preach against *Christmas-pies*, the same Day that he eat two *Minc'd-pies* for his Dinner? and their folly in this respect is humorously banter'd by the Author of a Poem, intituled, *Sir John Birkenhead review'd*, p. 9.

All Plumbs the Prophets Sons despise
 And Spice Broths are too hot;
 Treason's in a December Pye,
 And Death within the Pot:
 Christmas farewell, thy Days (*I fear*)
 And merry Days are done;
 So they may keep Feasts all the Year,
 Our Saviour shall have none.
 Gone are the Golden Days of yore
 When Christmas was an high Day,
 Whose Sports we now shall see no more,
 'Tis turn'd into Good Friday. (ib. p. 36.)

Ben. Johnson banters this Preciseness, in his Character of *Rabby Busy*, (*Bartholomew Fair*, act. 1. sc. 3.) They would at that Time declare a Man incapable of serving in Parliament, for having *Bays* in his Windows, or a *Minc'd-pye* at *Christmas*; (see a Tract intituled, *Treason arraign'd*; in Answer to another, intituled, *Plain English*, 1660, p. 20.) and *Warner*, who was afterwards Lord Mayor, raised a Tumult in Christmas about *Rosemary* and *Bays*. (*Hist. of Independency*, part. 1. p. 83.) *E. H. Esq.* notwithstanding (see his Petition in the *Spectator*, N^o 629.) sets forth, that he was remarkable in the Country, for having dared to treat *Sir P. P.* a curled *Sequestrator*, and three Members of the *Assembly of Divines*, with *Brawn* and *Minc'd-pyes* upon *New-year's Day*.

Y. 232. Like *Mahomet's*, were *Asfs*.] By the *Asfs* is meant the *Alborak*, a Creature of a mix'd Nature between an *Asf* and a Mule, which *Mahomet* said he rode upon in his Night Journey to Heaven, (See his Life prefixed to the *Alchoran*, by *Sieur de Ryer*; *Turkish Spy*, vol. 2. c. 26.) *Abul Fæda* (de vitâ *Mohammedis*, c. 18. p. 33.) owns, That it was controverted among the Doctors, whether this Night Journey of *Mohammed* was real, or only imaginary and in a Dream.

Thus was he gifted and accouter'd,
 We mean on th' Inside, not the Outward,
 That next of all we shall discuss;
 240 Then listen, Sirs, it follows thus :
 His tawny *Beard* was th' equal Grace
 Both of his Wisdom and his Face;

Ib. — and *Widgeon*.] When *Mohammed* fled from *Mecca*, he got into a Cave at *Mount Thur*, where he lay three days to avoid the search of his Enemies : Two *Pigeons* laid their Eggs at the entrance, and a *Spider* cover'd the Mouth of it, which made them search no farther. (see *Sales's preliminary Discourse to the Alcoran*, sect. 2. p. 51. see more, id. ib. S. 4. p. 116.) It is farther fabled of him, that he had a tame *Pigeon* that used to pick Seeds out of his Ear, that it might be thought to whisper and inspire him. *Scot's Discovery of Witchcraft*, book 12. chap. 15. pag. 252. see note by Mr. *Warburton*, upon *Venus's Pigeons*, or rather *Widgeons*. *Shakespeare's Merchant of Venice*, act. 2. Works, vol. 2. Mr. *Theobald's* edit. p. 30.

§. 235, 236. *As if Hypocrisy and Nonsense,— Had got th' Ad-vow-son of his Conscience.*] Dr. *Bruno Ryves* (*Mercurius Rusticus*, N° 16. p. 190.) gives a remarkable instance of a *Fanatical Conscience*, in a Captain, who was invited by a Soldier to eat part of a Goose with him; but refused, because he said it was *stolen*: but being to march away, he who would eat no stolen Goose, made no scruple to ride away upon a stolen Mare; for plundering Mrs. *Bartlet* of her Mare, this hypocritical Captain gave sufficient testimony to the World, that the *Old Pharisee*, and *New Puritan* have Consciences of the self same temper, “*To strain out a Gnat, and swallow a Camel.*” (How would such a wretch have fared under the Discipline of *Charles XII*, King of *Sweden*, who commanded two brave Soldiers to draw lots for their Lives, and him to be shot, upon whom the Lot fell, for taking some *Milk* and *Curds* from a Child; and a Dragoon to be shot upon the spot for ill using his Host, who attempted to prevent his killing some Fowls, *Gustavus Adlerfeld's Military History of Charles XII*. vol. 2. p. 288, &c.) see the pretended Sanctity of those *Hypocrites* fully exposed, *Continuation of the Friendly Debate*, p. 268, &c. *Oldham's Satyr against Vertue*, S. 6.

§. 241. *His tawny Beard*, &c.] Mr. *Butler*, in his description of *Hudibras's Beard*, seems to have had an eye to *Jaques's* description of the *Country Justice*, in *Shakespeare's Play, As you like it*, act. 2. vol. 2. p. 220. It may be asked, Why the Poet is so particular upon the Knight's Beard, and gives it the preference to all his other Accoutrements? The Answer seems to be plain; the Knight had made
 a Vow

- In Cut and Die so like a Tile,
 A sudden view it wou'd beguile :
 245 The upper part whereof was Whey,
 The nether Orange mix'd with Grey.
 This hairy Meteor did denounce
 The fall of Scepters and of Crowns :
 With grisly Type did represent
 250 Declining Age of Government ;
 And tell with Hieroglyphick Spade,
 Its own Grave and the State's were made.
 Like *Sampson's* Heart-breakers, it grew
 In time to make a Nation rue ;
 255 Tho' it contributed its own Fall,

a Vow not to cut it till the Parliament had subdued the King ; hence it became necessary to have it fully described : This *Beard*, and that of *Philip Nye*, mentioned by the Knight in his Epistle to his Mistress, might probably be two of the most remarkable *Beards* of the times. (Mr. B.) see a description of *Beards*, with an account of *Hudibras's Beard*, *Spec.* vol. 5. No 331.

ŷ. 243. In *Cut and Dye so like a Tile*, &c.] They were then so curious in the Management of their Beards, that some (as I am informed) had Paste-board Cases to put over them in the Night, lest they should turn upon them, and rumple them in their Sleep.

ŷ. 347. *This hairy Meteor.*] A Comet, so called from *Coma*.

ŷ. 251. *And tell with Hieroglyphic Spade.*] Alluding to the picture of *Time and Death*. *Hieroglyphics*, see *Bailey's Dictionary*, *Monfieur Huet's Treatise of Romances*, London 1672, p. 12. Mr. *Warburton's Divine Legation of Moses*.

ŷ. 253. *Like Sampson's Heart-breakers.*] *Heart breakers*, *Love-locks*, *Cirri Amatorii*: see Mr. *Pryn's Animadversions upon Love-lock's*, *Histrion-Mastix*, p. 188 to 195. 209, 210, 211. 882, 883. 888.

ŷ. 254. *In time to make a Nation rue.*] *Sampson's* Strength consisted in the Hair of his head : when *Dalilah* had treacherously cut it off, the *Philistines* put out his Eyes ; but as it grew again, his Strength returned ; and then he pull'd down the House over the heads of his Enemies, and was himself buried with them in the ruins. *Judges xvi.*

ŷ. 257.

To wait upon the publick Downfal.
 It was monastick, and did grow
 In holy Orders by strict Vow ;
 Of Rule as fullen and severe,

- 260 As that of rigid *Cordeliere* :
 'Twas bound to suffer Persecution,
 And Martyrdom with Resolution ;
 T' oppose itself against the Hate
 And Vengeance of th' incensed State :
 265 In whose Defiance it was worn,
 Still ready to be pull'd and torn,
 With red-hot Irons to be tortur'd,
 Revil'd, and spit upon, and martyr'd.

¶ 257. *It was monastick, &c.*] Alter'd to *Canonick* 1674, restor'd 1704. This *whimsical* Resolution of the Knight, was so peculiar, that the Poet cannot forbear descanting upon it, in his humourous Tale of the *Cobler and Vicar of Bray*; *Remains*, p. 135. edit. 1727.

*This worthy Knight was one that swore
 He wou'd not cut his Beard,
 'Till this ungodly Nation was
 Foom Kings and Bishops clear'd.
 Which holy Vow he firmly kept,
 And most devoutly wore
 A grisly Meteor on his Face ;
 'Till they were both no more.* (Mr. B.)

He was not of the mind of *Selim I*, Emperor of the *Turks*, who was the first Emperor that shaved his Beard, after he ascended the Throne, contrary to the *Koran*, and the received Custom ; and being reprimanded by the *Maffi*, he answered, *That he did it to prevent his Vifier's having any thing to lead him by.* (See *Prince Cantemir's Grouth of the Othman Empire*, 1734. p. 145. *Sir Francis Bacon's Apothegms*, No 162. *Resuscitatio*, p. 242.)

¶ 260. *As that of rigid Cordeliere.*] A Grey Friar of the *Franciscan* Order, so called from a Cord full of Knots which he wears about his middle : *Cordâ nodosâ corpus domare consuevit* ; vid. *Gest. Pontific. Leodiens.* tom. 3. p. 214. *Leodii* 1626.

Maugre all which, 'twas to stand fast,
 270 As long as Monarchy shou'd last,
 But when the State shou'd hap to reel,
 'Twas to submit to fatal Steel,
 And fall, as it was consecrate,
 A Sacrifice to Fall of State ;
 275 Whose Thread of Life the Fatal Sisters
 Did twist together with its Whiskers,

y. 272. 'Twas to submit to fatal Steel.] *Arcite* (see *Chaucer's Knight's Tale*.) devotes his Beard to *Mars* the God of War, in the following manner :

*And eke to this arrow I will me bind,
 My Beard, my Hair that hangeth low adown ;
 That never yet felt offencyoun
 Of Rasour, ne of Sheer, I wolle thee yeue. (give)*

See *Don Quixote*, vol. 2. c. 4. p. 46.

y. 275. *Whose Thread of Life the Fatal Sisters, &c.*] *Clotho*, *Lachesis*, and *Atropos*, the three *Destinies*, whom the ancient Poets feign'd to spin, and determine how long the Thread of Life should last. *Vid. Virgilio Bucol. Ecl. 4. 47. Horatii Carm. lib. 2. Od. 3. 15, 16. Ovid. Metamor. lib. 1. 653, 654. Juven. sat. 12. 64, &c. vid. etiam sat. 3. 27. sat. 9. 135. Martial, lib. 4. Epigram 73. lib. 6. Epig. 58. Owenn Epig. ad Hen. Principem, lib. 2. Ep. 4. p. 147. Thus Spenser describes them, Fairy Queen, book 4. canto 2. l. 48. vol. 3. p. 475.*

*There be them found all sitting round about,
 The direful Distaff standing in the mid ;
 And with unweari'd Fingers drawing out
 The Lines of Life from living knowledge hid.
 Sad Clotho held the Rock, the whiles the Thread
 By griesly Lachesis was spun with pain,
 That cruel Atropos undid,
 With cursed Knife cutting the Twist in twain :
 Most wretched Men, whose days depend on Threads so vain.*

(See l. 47. 49, 50. 52, 53, 54. *The Complaint of the Black Knight, Chaucer's Works*, edition 1602. fol. 260. *Shakespeare's Midsummer-Night's Dream*, act. 5. vol. 1. p. 144, 145. *Cotton's Virgile-Travestie*, book 4. p. 140.)

y. 281. *So learned Taliacotius, &c.*] *Gasper Taliacotius* was born at *Bononia*, A. D. 1553, and was Professor of *Physic* and *Surgery* there ; he died 1599 ; his Statue stands in the *Anatomy Theatre*, holding

And twine so close, that Time should never,
In Life or Death, their Fortunes sever;
But with his rusty Sickle mow

280 Both down together at a Blow.

So learned *Taliacotius*, from
The brawny Part of Porter's Bum,
Cut supplemental Noses, which,
Wou'd last as long as Parent Breech;

holding a Nose in it's hand — He wrote a Treatise in *Latin* call'd *Chirurgia Nota*; in which he teaches the art of ingrafting Noses, Ears, Lips, &c. with the proper Instruments and Bandages; this Book has passed through two editions. Many are of opinion, that *Taliacotius* never put his ingenious contrivances in practice, they imagine that such Operations are too painful and difficult to be attempted, and doubt of the success: however, *Taliacotius* is not singular in his doctrine, for he shews in lib. 1. cap. 19. that *Alexander Benedictus*, a famous writer in Surgery, described the operation for *lost Noses* before him; as does that great *Anatomist Vesalius*: and *Ambr. Pareus* mentions a Surgeon that practised this Art with success in several instances: our own Countryman Mr. *Charles Barnard* (Serjeant Surgeon to Queen *Anne*) asserts, That it has been practised with wonderful dexterity and success, as may be proved from Authorities not to be contested, whatever Scruples some who have not examined the History, may entertain concerning either the truth or possibility of the fact — so that it is a most surprizing thing, that few or none should have since attempted to imitate so worthy and excellent a pattern. *Wotton on Ancient and Modern Learning*, c. 36. (Dr. H.) (see an humorous description of *Taliacotius* and his practice, *Tatler*, No 260.) Dr. *Fludd*, a *Rosicrucian Philosopher*, and *Physician*, mentioned §. 541. has improved upon this Story. (*Defence of the Weapon Salve; or the Squeezing of Parson Foster's Spunge*, 1635, p. 132.) he informs us (as he pretends from unexceptionable Authority) of a certain Nobleman in *Italy*, who lost a great part of his Nose in a *Duel*; he was advised by one of his Physicians to take one of his Slaves, and to make a wound in his Arm, and to join the little remainder of his Nose to the wounded Arm of his Slave, and to continue it there for some time, till the Flesh of the Arm was united to his Nose. The Nobleman prevailed upon one of his Slaves, on the promise of his Freedom and a Reward, to consent to the Experiment; by which the double Flesh was united, and a piece of flesh was cut out of the Slave's Arm, which was so managed by a skilful Surgeon, as to serve for a natural Nose: the Slave being rewarded and set

- 285 But when the Date of *Nock* was out,
 Off dropt the sympathetick Snout.
 His *Back*, or rather Burthen, show'd,
 As if it stoop'd with its own Load.
 For as *Æneas* bore his Sire
 290 Upon his Shoulders thro' the Fire,
 Our Knight did bear no less a Pack
 Of his own Buttocks on his Back :

free, went to *Naples*, where he fell sick and died ; at which instant a Gangrene appeared upon the Nobleman's nose : upon which that part of the Nose which belonged to the dead Man's arm, was by the advice of his Physicians cut off ; and being encouraged by the above-mentioned experiment, he was prevailed upon to have his own Arm wounded in like manner, and to apply it to the remainder of his Nose, which he did ; a new Nose was cut out of it, which continued with him till death. See Sir *Kenelm Digby's discourse concerning Powder of Sympathy*, 1660. p. 115.

ψ. 285, 286. *But when the Date of Nock was out,— Off drop'd the sympathetick Snout.*] *Nock* signifies *Notch*, or *Nick*. (*Skinner's Etymol. Ling. Anglican.*) Sir *Roger L'Estrange* (*Key to the second and third Parts*) says, that “ by *Nock* is meant *Oliver Cromwell*,” alluding probably, as he was a *Brewer*, to *Notch the Brewer's Clerk*, in *Ben Jonson's Masque of Augurs* ; see Note canto 2. ψ. 690.

ψ. 289. *For as Æneas bore his Sire, &c.*] * *Æneas* was the Son of *Anchises* and *Venus* ; a *Trojan* who, after long Travels, came into *Italy*, and, after the Death of his Father-in-law *Latinus*, was made King of *Latium*, and reign'd three Years ; his Story is too long to insert here, and therefore I refer you to *Virgil's Æneis*. *Troy* being laid in Ashes, he took his aged Father *Anchises* upon his Back, and rescued him from his Enemies ; but being too solicitous for his Son and Household Gods, he lost his Wife *Creusa* : which Mr. *Dryden* in his excellent Translation thus expresseth :

*Haste, my dear Father 'tis no time to wait),
 And load my Shoulders with a willing Freight.
 What'e'r befalls, your Life shall be my Care,
 One Death, or one Deliv'rance, we will share.
 My Hand shall lead our little Son, and you
 My faithful Consort, shall our Steps pursue.]*

We meet with a like instance of filial Piety in *Oppian's* carrying off his aged Father upon that dreadful proscription of 300 of the *Senatorian*,
 and

Which now had almost got the Upper-
Hand of his Head, for want of Crupper.

295 To poise this equally he bore
A *Paunch* of the same Bulk before :
Which still he had a special Care
To keep well-cramm'd with thrifty Fare;
As White-pot, Butter-milk, and Curds,
Such as a Country-house affords ;

and about 2000 of the *Equestrian Rank*, during the second *Triumvirate*. (See *Echard's Roman History*, book 3. c. 3.) Mr. *George Sandys* (*Notes upon the 14th book of Ovid's Metamorphosis*, p. 248. edit. 1640.) produces two other instances ; the first in the Piety of those Women, who when *Conrade III* besieged *Guelfhus* Duke of *Bavaria*, in the City of *Stensberg*, having their Lives granted them upon the Surrender of the City, with as much of their Goods as they could carry about them ; took up their Husbands and Sons on their backs, and by that honest deceit, preserved them from Slaughter ; (see likewise *Spectator*, No 499.) The like liberty being given at the taking of *Cales* by the Earl of *Effex*, (who was willing to secure the Honour of the Women) a *Spanish* Lady neglecting every thing else that was precious, though young and beautiful, bore away her old and decrepit Husband, whom before she had hidden.

ÿ. 291, 292. Our Knight did bear no less a Pack,—Of his own Buttocks on his Back :] *Thersites* in *Homer* seems to have been in some respects of the same Make.

*His Figure such as might his Soul proclaim,
One Eye was blinking, and one Leg was lame ;
His Mountain Shoulders half his Breast o'erspread ;
Thin Hairs bestrew'd his long mis-shapen Head ;
Spoken to Mankind his envious Heart possess'd,
And much he hated all, but most the best.* Mr. Pope.

He would have been a fashionable subject in *Richard* the Third's days, who set up half the Backs of the Nation ; and *high Shoulders* as well as *high Noses*, were the top of the Fashion, *Spect.* No 32.

ÿ. 299. *As White-pot.*] This Dish is more peculiar to the County of *Devon*, than to any other, and on that account is commonly call'd *Devonshire White-pot*.

*Cornwal Squab pie, and Devon White-pot brings,
And Leicester Beans and Bacon fit for Kings.*

Dr. King's Art of Cookery. See *Spectator*, p. 99. first edit.

- With other Victual, which anon
 We farther shall dilate upon,
 When of his Hose we come to treat,
 The Cup-board, where he kept his Meat,
 305 His Doublet was of sturdy Buff,
 And tho' not Sword, yet Cudgel-proof;
 Whereby 'twas fitter for his Use,
 Who fear'd no Blows, but such as bruise,
 His *Breeches* were of rugged Woollen,
 310 And had been at the Siege of *Bullen*;
 To old King *Harry* so well known,
 Some Writers held they were his own.
 Thro' they were lin'd with many a Piece
 Of Ammunition Bread and Cheese.
 315 And fat Black-puddings, proper Food
 For Warriors that delight in Blood.
 For, as we said, he always chose
 To carry Vittle in his Hose,

†. 305. *His Doublet was of sturdy Buff.*] “Who would have thought (says Mr. Butler, *Memoirs of the years 1649, 1650*) that “*Buff* and *Feather* were *jure divino*?” From this we may infer their fondness in those times for *Buff*; when probably lived that whimsical Fellow, call'd *Captain Buff*; (see *Baynard's History of Cold Bathing*, p. 18.) “Nothing could please him but *Buff*: *Buff Shirt*, “*Band*, *Beaver*, *Boots*, &c. all *Buff*; and he dwelt in a *Buff* budget, “like *Diogenes* in his Tub; and would eat nothing but *Trype*, because it look'd like *Buff*.”

†. 308. *Who fear'd no Blows but such as bruise.*] This is to be explained by the Fantastick Rules of honour then in vogue. (Mr. W.)

†. 310. *And had been at the Siege of Bullen.*] *Boloign* was besieged by King *Henry VIII* in person, July 14, 1544, and surrendered in September. See *Stowe's Annals*, and *Echard's History of England*, vol. 1, p. 711. Mr. Cotton had this line probably in view, in dressing *Iulus*. (*Virgil-Trivia*, book 4. p. 81.)

†. 319.

That often tempted Rats and Mice

320 The Ammunition to surprise:

And when he put a Hand but in

The one or t' other Magazine,

They stoutly in Defence on't stood,

And from the wounded Foe drew Blood.

325 And 'till th' were storm'd and beaten out,

Ne'er left the fortify'd Redoubt;

And tho' Knights Errant, as some think,

Of old did neither eat nor drink,

Because when thorough Desarts vast

330 And Regions desolate they past,

Where Belly-timber above Ground,

Or under was not to be found,

Unless they graz'd, there's not one Word

Of their Provision on Record:

335 Which made some confidently write,

They had no Stomachs, but to fight.

℥. 319. *That often, &c.*] This and the seven following lines are not in the two first editions of 1663, and added in that of 1674.

℥. 326.—*The fortified Redoubt.*] A small Fort, or Square figure, that has no defence but in the front. See *Bailey's Dict.*

℥. 327, 328. *And tho' Knights Errant, as some think,—Of old did neither eat nor drink.*] (See something to the same purpose, *Dunstable Downes*; Mr. *Butler's Remains*, edit. 1727, p. 88.) he alludes probably to a saying of *Don Quixote*, (vol. i. chap. 2. p. 88.) edit. 1706.) "Though I think (says he) I have read as many Histories of *Chivalry* in my time as any other Man; I never could find, that the *Knights Errant* ever eat, unless it were by mere accident, when they were invited to *Great Feasts*, and *Royal Banquets*; at other times they indulged themselves with little other Food, besides their Thoughts." (See vol. 3. chap. 13. p. 120.) This humour is merrily banter'd by Mr. *Holdsworth*. "A Man, says *Tim*, (*Dialogue between Timothy and Philatheus*, 2^d edit. vol. i. p. 245.) must be very romantic indeed, to suppose, good natural corporeal men can subsist

'Tis false : For *Arthur* wore in Hall
 Round Table like a Farthingal,
 On which with Shirt pull'd out behind,
 340 And eke before, his good Knights din'd.
 'Through 'twas no Table some suppose,
 But a huge Pair of round Trunk Hose :
 In which he carry'd as much Meat
 As he and all the Knights cou'd eat,
 345 When laying by their Swords and Truncheons,
 They took their Breakfasts, or their Nuncheons.

“ upon pure Spirituals, without so much as a Civil Pair of Breeches, a Material Dish of Victuals, an External Pot of Ale, a Secular Shirt, and a Temporal Mansion : this indeed is, in Mr. *Dryden's* sense, a very Fairy State, and you might as well turn them loose to reside on School-distinctions, or keep house with the Four Cardinal Virtues.” They did not probably fare so delicately, as *Mammon* proposed to do, (see *Ben Johnson's Alchymist*, act. 2. sc. 2.) when he was prevailed upon by *Subtle*, to think, that all the imperfect Metals in his house should be turn'd to Gold. Nor quite on so light a Diet, as that of the *Fairies*, described by *Dr. King*, in his *Orpheus* and *Euridice*; nor yet so grossly as is reported by *Athenæus* of *Milo*; who was said in the *Olympic Games*, for the length of a furlong, to have carried an Ox of four years old upon his Shoulders; and the same day to have carried it in his belly; or *Garagantua*, who swallow'd six Pilgrims in a Salad. See *Rabelais*, vol. i. p. 302.

℥. 337, 338. 'Tis false, for *Arthur* wore in Hall — Round Table, like a Farthingal.] By some of our Historians, mention is made of a famous *British* King of that name, in the sixth Century; who instituted an Order of *Knights*, call'd the *Knights of the Round Table*. For, to avoid any Dispute about Priority of Place, when they met together at meat; he caused a *Round Table* to be made, whereat none could be thought to sit higher or lower than another. (See *Robert of Gloucester's Chronicle*, by Mr. *Hearne*, p. 187, 188. *Affert. Arturii Regis a Lelando*, 1544, fol. 10. *Histor. Brytannic. Defens. a Prifeo*, 1572, p. 139. *Of Honour Civil and Military*, by Sir *William Segar*, book 2. chap. 5. Mr. *Selden's* Notes upon *Drayton's Polyolbion*, 1622, part 1. p. 70. *Assmole's History of the Order of the Garter*, chap. 3. p. 70. *Guillim's Display of Heraldry*, 1724. *Analog. Honor.* cap. 22. p. 233. *Life of Cervantes*, by Mr. *Jarvis*, 1742, p. 9.) *Isaac Bickerstaff*, Esq. (see *Tatler*, N^o 148.) observes of the renown'd King *Arthur*,
 That

But let that pass at present, lest
 We shou'd forget where we digress,
 As learned Authors use, to whom
 350 We leave it, and to th' Purpose come.
 His puissant *Sword* unto his Side,
 Near his undaunted Heart, was ty'd;
 With Basket-hilt, that wou'd hold Broth,
 And serve for Fight and Dinner both:
 355 In it he melted Lead for Bullets,
 To shoot at Foes, and sometimes Pullets;

That he is generally look'd upon as the first that ever fate down to a whole roasted Ox, (which was certainly the best way to preserve the Gravy) and it is farther added, that he and his Knights fate about it at his *Round Table*, and usually consumed it to the very bones before they would enter upon any debate of moment. (See Dr. King's *Art of Cookery*. Mr. Pope's *Miscellany Poems*, vol. 2. p. 27.)

§. 342. But a huge Pair of round Trunk Hose] Don Quixote's advice to Sancho Pancha, when he was going to his Government, (vol. 4. chap. 63. p. 415.) was, not to wear *Wide-kneed Breeches*, or *Trunk'd Hose*; for they became neither Swords-men, nor Men of Business.

§. 345.—their Nuncheons.] An Afternoon's Repast, see *Baily's Dict.*

§. 351. His puissant Sword] See an account of the Sword of Attila King of the Huns, *Pistorii Bibliothec.* tom. 1. p. 185, 186. of King Arthur's Sword Caliburn, *Jeffery of Monmouth's British Hist.* part 2. chap. 4. *Robert of Glocester's Chron.* p. 174. *Pistorii Bibliothec.* tom. 1. p. 505. Orlando's Sword Durandana. Don Quixote, vol. 3. chap. 26. p. 255. of the Sword of Bevis of Southampton, called Morglay. *Gallicant Hist. of Bevis of Southampton*, chap. 5. VULGAR: vol. 3. N^o 10. *Bibliothec. Pepysian.* Zelidaura Queen of Tartaria, a Dramatic Romance made English, 16-9. act 1. p. 19. The Swords of some ancient Heroes, note upon *Shakespeare's King Henry IV*, 2^d part, act 2. vol. 3. p. 477. and Captain Bluff's, in *Congreve's Old Butchelour*.

§. 353. With Basket hilt that would hold Broth] Mr. Pope has a Thought much like this, (*Miscel. Poems*, vol. 2. p. 17.)

In Days of old our Fathers went to war,
 Expecting sturdy Blows, and hardy Fare;
 Their Beef they often in their Murrion stew'd,
 And in their Basket-hilt, their Bev'rage brew'd.

See *Chaucer's Squire's Tale*, 1602, fol. 23.

- To whom he bore so fell a Grutch,
 He ne'er gave Quarter t' any such.
 The trenchant Blade, *Toledo* trusty,
 360 For want of fighting was grown rusty,
 And ate into itself, for lack
 Of some Body to hew and hack.
 The peaceful *Scabbard* where it dwelt,
 The Rancour of its Edge had felt:
 365 For of the lower End two Handful
 It had devoured, 'twas so manful,
 And so much scorn'd to lurk in Case,

‡. 359. *The trenchant Blade*] A sharp cutting Blade.

*As by his Belt he wore a long Pavade, (Dagger)
 And of a Sword, full trenchant was the Blade.*

Chaucer's Reeve's Tale, fol. 14. *Sir John Maundeville's Travels*, last edit. chap. 23. p. 303. *Shakespeare's Timon of Athens*, act. 4. vol. 5. p. 276. *Skinner's Etymol. Voc. Antiqu. Anglic.*

Ibid. Toledo Trusty.] The capital City of new Castile. The two Cities of *Toledo* and *Bilbao* in *Spain*, were famed for making of Sword-blades, and other Armour.

*Thy Bilboe, oft bath'd in the Blood of Foemans,
 Like Caius Marius Consul of the Romans.
 The mighty Alexander of Macedo,
 Ne'er fought as thou hast done with thy Toledo.*

(Works of J. Taylor the Water Poet, to Captain O Toole, p. 17.)

‡. 360. *For want of fighting, was grown rusty.*] Mr. Cotton, in his *Virgile-Trivia*, book 4. p. 82. has borrow'd a Thought from hence; describing *Iulus's* Dress, when he attended Queen *Dido* a hunting, he has the following Lines:

*Atwart his brawny Shoulders came
 A Bauldrick, made and trimm'd with th' same: (Belt)
 Where Twibil hung with Basket hilt,
 Grown rusty now, but had been gilt,
 Or guilty else of many a thwack,
 With Dudgeon Dagger at his back.* ‡. 379.

See an account of *Cowley's* Sword; *Beaumont and Fletcher's* Elder Brother, act. 5. sc. 1.

‡. 372.

- As if it durst not shew its Face.
 In many desperate Attempts,
 370 Of Warrants, Exigents, Contempts,
 It had appear'd with Courage bolder
 Than Serjeant *Bum* invading Shoulder.
 Oft had it ta'en Possession,
 And Pris'ners too, or made them run.
 375 This Sword a Dagger had his Page,
 That was but little for his Age :
 And therefore waited on him so,
 As Dwarfs upon Knights Errant do.

¶. 372. *Than Serjeant Bum invading Shoulder.*] How wittily does the Poet describe an *Arrest*? This Thought has been much admired, and has given a hint to two celebrated Writers to improve upon it, in as fine a vein of *Satire* and *Burlesque*, as ever appear'd in any Language: I think the Reader cannot be displeased to see them quoted in this place.

— Behind him stalks

Another Monster, not unlike himself,
 Sullen of Aspect, by the Vulgar call'd
 A Catchpole, whose polluted hands the Gods
 With haste incredible and Magic Charms
 Erst have endu'd. If he his ample Palm
 Shou'd haply on ill-fated Shoulder lay
 Of Debtor, strait his Body, to the touch
 Obsequious, (as whilom Knights were wont)
 To some Incharmed Castle is convey'd,
 Where Gates impregnable, and coercive Chains
 In Durance strict detain him, till in form
 Of Money, Pallas sets the Captive free. Philips's Splendid Shilling.

“As for *Tipstaffe* the youngest Son, he was an honest fellow; but
 “his Sons, and his Sons Sons have all of them been the veriest *Rogues*
 “living; 'tis this unlucky Branch has stock'd the Nation with that
 “swarm of *Lawyers, Attorneys, Serjeants, and Bailiffs*, with which
 “the Nation is over-run — *Tipstaffe* being a seventh Son used to
 “cure the *King's Evil*; but his rascally Descendants are so far
 “from having that healing Quality, that, by a touch upon the
 “Shoulder, they give a Man such an ill habit of body, that he can
 “never come abroad afterwards.” *Tatler*, N^o 11. (Mr. B.)

¶. 378. *As Dwarfs upon Knights Errant do.*] A thing frequently
 4 men-

It was a serviceable Dudgeon,
 380 Either for Fighting or for Drudging.
 When it had stabb'd, or broke a Head,
 It would scrape Trenchers, or chip Bread,
 Toast Cheefe or Bacon, tho' it were
 To bait a Mouse-trap, 'twould not care.
 385 'Twould make clean Shoes, and in the Earth
 Set Leeks and Onions, and so forth.
 It had been 'Prentice to a Brewer,
 Where this and more it did endure ;
 But left the Trade, as many more
 390 Have lately done on the same score.
 In th' Holsters at his Saddle-bow

mentioned by *Romance Writers*. See *Amadis de Gaul*, and *Amadis of Greece*; or the *Knight of the Burning Sword*.

§. 379. *It was a serviceable Dudgeon,*] Curio speaking of the Justice (see *Coxcomb*, act 5. *Beaumont and Fleteher's Works* in folio, 1679, part 2. p. 334.) says, "And his Justice be as short as his Memory, a Dudgeon Dagger will serve him to mow down Sin with-
 "all." Baily says, that *Dudgeon Dagger* signifies a *Small Dagger*; and in this sense it is used by our Poet. The great Gun at Guynes in Henry the Sixth's time was called *Dygeon*. See *Higden's Polychronicon* by *Treviza*, lib. ult. cap. 20. fol. 336.

§. 382. *It would scrape Trenchers,*] *Hudibras's Dagger* puts me in mind of *Scrub*, *Squire Sullen's* Servant, (see *Farquhar's Beaux Stratagem*) who had a new Office and Employment for every day of the Week: "A Monday (says he) I drive the Coach, of a Tuesday I
 "drive the Plow, on Wednesday I follow the Hounds, a Thursday
 "I dun the Tenants, on Friday I go to Market, on Saturday I draw
 "Warrants, and on Sunday I draw Beer."

§. 383. *Toast Cheefe,*] Like *Corporal Nims's Sword*: (*Shakespear's* King Henry V, act 2. vol. 4. p. 20.) "I dare not fight, (says he) but
 "I will wink and hold out mine iron; it is a simple one, but what
 "though? it will toast cheefe, and it will endure cold as another
 "man's Sword will, and there's an end."

§. 387. *It had been 'Prentice to a Brewer, &c.*] A banter upon *O. Cromwell*, (and others,) who, though of a good Family, was a Brewer
 at

- Two aged Pistols he did stow,
 Among the Surplus of such meat
 As in his Hose he cou'd not get.
- 395 These wou'd inveigle Rats with th' Scent,
 To forage when the Cocks were bent;
 And sometimes catch 'em with a Snap,
 As cleverly as th' ablest Trap.
 They were upon hard Duty still,
- 400 And ev'ry Night stood Centinel,
 To guard the Magazine i'th' Hose
 From two-legg'd and from four-legg'd Foes.
 Thus clad and fortify'd, Sir Knight,
 From peaceful Home set forth to fight.

at *Huntington*; to which Mr. *Butler* alludes, (in his Poem, intitled, *Oliver's Court*, see *Remains*.)

*Who sicker than the City Ruff,
 Can change his Brewer's Coat to Buff,
 His Dray-cart to a Coach, the Beast
 Into two Flanders Mares at least:
 Nay hath the art to murder Kings,
 Like David, only with his Slings.*

He is girded likewise by the Author of a Poem, intitled, *Sir John Birkenhead* revived, p. 36.

*'Tis Nol's old Brew-house now I swear,
 The Speaker's but his Skinker,
 Their Members are like th' Council of War,
 Carmen, Pedlars, Tinkers.*

See two Songs intitled, *The Protecting Brewer*, and *The Brewer*. *Coll. of loyal Songs*, vol. 1. No 72. 85. reprinted in 1731. And the Writer of a Tract, intitled, *A Parly between the Ghosts of the late Protector, and the King of Sweden in Hell*, 1660, p. 12. merrily observes, that having form'd a Conspiracy against *Beelzebub*, "They met in a certain blind Dog-hole, where a poor Fellow sold *Cock-Lie* for Six-pence a Bottle, and Three Pipes of *Gunpowder* instead of *Tobacco*, for Two-pence: this Man the Protector had serv'd with Drink, when he was a Brewer." See *Walker's Hist. of Independency*, part 1. p. 32.

§. 402.—*Four legg'd Fops.*] Mice and Rats; see *Homer's Battle of the Frogs and Mice*; *Archdeacon Parnell's Translation*, p. 49, 50, &c.

§. 407.

- 405 But first with nimble active Force
 He got on th' Outside of his *Horse*,
 For having but one Stirrup ty'd
 T' his Saddle, on the further Side,
 It was so short, h' had much ado
 410 To reach it with his desp'rate Toe.
 But after many Strains and Heaves,
 He got up to the Saddle-eaves.
 From whence he vaulted into th' Seat,
 With so much Vigour, Strength, and Heat,
 415 That he had almost tumbled over
 With his own Weight, but did recover,
 By laying hold on Tail and Main;

ψ. 407. *For having but one Stirrup ty'd—T' his Saddle, &c.*] *Julius Caesar* was so excellent a Horseman, in his Youth, "That being mounted on the bare back, without Saddle or Bridle, he could make his Horse run, stop, and turn, and perform all his Airs with his hands behind him." *Montaigne's Essays*, b. 1. c. 48. p. 426.

ψ. 411, 412, 413. *But after many Strains and Heaves—He got up to the Saddle-eaves;—From whence he vaulted into th' Seat.*] The Knight was of very low stature, and as his Horse was *sturdy, large, and tall* (ψ. 423.) and he furnish'd with so many Accoutrements, no wonder he had great difficulty in mounting him: we must not imagine this to be fiction, but true in fact: for the Figure our *Hero* made on Horseback was so remarkable as to be thus introduced by another celebrated Satyrist and Poet, by way of comparison. "Lift (says *Cleveland*) a *Diurnal-maker*, a Writer, and "you smother *Jeffery* in Swabber Slobs." (*Jeffery* was the *Queen's* *Dwarf*. See *Abstract of Dr. Butler's Artificial Changeling*. *British Librarian*, 1737. N^o 6. p. 370.) "The very name of *Dabbler* over-sets him; he is swallow'd up in the Phrase, like Sir *Samuel Luke* "in a great Saddle: nothing to be seen but the giddy Feather in "his Crown." From hence we apprehend the fine Raillery of this preceding part of his Character,

*Great on the Bench, great in the Saddle,
 That cou'd as well bind o'er as swaddle.* (Mr. B.)

ψ. 423. *The Beast was sturdy, large, and tall.*] In canto 2. ψ. 694. he calls him; —*Steed of Bones and Leather.*
 And in part. 2. canto 3. ψ. 496. *Leathern Bare-bones.*

which

Which oft he us'd instead of Rein.

But now, we talk of mounting Steed,
 420 Before we further do proceed ;
 It doth behove us to say something
 Of that which bore our valiant *Bumkin*.
 The Beast was sturdy, large, and tall,
 With Mouth of Meal, and Eyes of Wall ;
 425 I wou'd say Eye, for h' had but one,
 As most agree, tho' some say none.
 He was well stay'd, and in his Gate
 Preserv'd a grave, majestick State.
 At Spur or Switch no more he skipt,
 430 Or mended Pace, than *Spaniard* whipt :

which Description nearly resembles that of Don *Quixote's* *Rosinante*, " whose Bones (*Cervantes* observes, vol. 1. chap. 1. p. 6.) stuck out " like the *Corners* of a *Spanish* *Real*:" (and yet the *Don*, vol. 2. p. 263. styles him, *The Glory of Horse-flesh*) ; or *Shakespear's* Description of *Petruchio's* Horse, (see *Taming the Shrew*, act. 3. vol. 2. p. 316.) and *Grandpree's* Description of the *English* Horses before the Battle of *Agincourt*, (*Shakespear's* *King Henry* 5th, act. 4. vol. 4. p. 72.) and is far from coming up to the beauty of *Cain's* Horse, as described by *Dubantas*, (*Divine Weeks*, p. 370.) or the *Dauphin's* Horse, (*Shakespear's* *Henry* 5th, act. 3. vol. 4. p. 56.) or the Strength of *Heſtor's* Horse *Galathee*, *Deſtruction of Troy*, 3^d book, chap. 11. *Alexander's* *Bucephalus*, or *Garagantua's* Mare, (*Rabelais*, vol. 1. book 1. chap. 16.) or thoſe famed Horses of *Knights Errant*, (*Don Quixote*, vol. 4. chap. 90. p. 385. See *Guardian*, N^o 86.)

ſ. 430. Or mended Pace than *Spaniard* whipt :] Alluding to the Story in the Fable (*Sir Roger L'Eſtrange's* *Fables*, vol. 2. fab. 142.) of the *Spaniard* under the *Laſh*, who made a point of Honour of it, not to mend his pace for the ſaving his Carcaſe, and ſo march'd his ſtage with as much gravity as if he had been upon a *Proceſſion*: inſomuch that one of the *Speſtators* adviſed him to conſider, that the longer he was upon the way, the longer he muſt be under the ſcourge, and the more haſte he made, the ſooner he would be out of his pain. " Noble Sir, (ſays the *Spaniard*) I kiſs your hand for " your courteſy, but it is below the Spirit of a Man to run like a " Dog: if ever it ſhall be your fortune to fall under the ſame Diſ- " cipline, you ſhall have my content to walk your courſe at what
 " rate

- And yet so fiery, he wou'd bound,
 As if he griev'd to touch the Ground :
 That *Cæsar's* Horse, who, as Fame goes,
 Had Corns upon his Feet and Toes,
 435 Was not by half so tender hooft,
 Nor trod upon the Ground so soft.
 And as that Beast would kneel and stoop
 (Some write) to take his Rider up :
 So *Hudibras* his ('tis well known)
 440 Wou'd often do to set him down.
 We shall not need to say what lack
 Of Leather was upon his Back :
 For that was hidden under Pad,
 And Breech of Knight gall'd full as bad.
 445 His strutting Ribs on both sides show'd
 Like Furrows he himself had plow'd :

"rate you please yourself; but in the mean time with your good
 "favour, I shall make bold to use my own liberty." (See *Don*
Quixote, part 1. b. 3. c. 9. p. 246.)

†. 431, 432. *And yet so fiery, he wou'd bound,—As if he griev'd to*
touch the Ground:) See Description of *Don Quixot's* *Rosinante*, (vol.
 1. chap. 4. p. 28.)

†. 433. *That Cæsar's Horse, who, as Fame goes,—Had Corns upon*
his Feet and Toes,] * *Julius Cæsar* had a Horse with Feet like a Man's.
Utebatur equo insigni; pedibus prope humanis, & in modum digitorum un-
gulis fissis. Suet. in *Jul.* c. 61.] *Plin. Nat. Hist.* 1. 8. c. 42. *Rabelais's*
Works, vol. 1. b. 1. c. 16. *Chron. Chronic. Polit.* 1. 2. p. 125.
Francof. 1614. *Montaigne's Essays*, b. 1. c. 48. p. 427. ed. 1711.

†. 457. *A Squire he had, whose Name was Ralph.]* Sir Roger
L'Estrange (*Key to Hudibras*) says, this famous Squire, was one *Isaac*
Robinson, a zealous Butcher in *Moor-Fields*, who was always con-
 triving some new *Querpo Cut* in Church Government: but in a *Key*
 at the end of a *Burlesque Poem* of Mr. *Butler's*, 1706, in folio, p. 12.
 'tis observ'd, "That *Hudibras's* Squire was one *Pemble a Taylor*,
 "and one of the *Committee of Sequestrators.*" As Mr. *Butler* bor-
 row'd his Knight's name from *Spenser*, 'tis probable, he named his
 Squire

For underneath the Skirt of Pannel,
 'Twixt ev'ry two there was a Channel.
 His draggling Tail hung in the Dirt,
 450 Which on his Rider he wou'd flurt;
 Still as his tender Side he prickt,
 With arm'd Heel, or with unarm'd, kickt:
 For *Hudibras* wore but one Spur,
 As wisely knowing, cou'd he stir
 455 To active Trot one Side of's Horse,
 The other wou'd not hang an Arse.

A *Squire* he had, whose Name was *Ralph*,
 That in th' Adventure went his half.
 Though Writers, for more stately Tone,
 460 Do call him *Ralpho*, 'tis all one:
 And when we can with Meter safe,
 We'll call him so; if not, plain *Raph*;

Squire from *Ralph* the Grozer's Apprentice, in *Beaumont* and *Fletcher's* Play, call'd, *The Knight of the Burning Pestle*. It might be ask'd how it comes to pass, that the Knight makes choice of a Squire of different Principles from his own; and why the Poet afterwards says,

*Never did trusty Squire with Knight,
 Or Knight with Squire, e'er jump more right:
 Their Arms and Equipage did fit,
 As well as Vertues, Parts and Wit.* y, 625, &c.

when there is so manifest a disagreement in the principal part of their Characters? To which it may be answer'd, That the end they propos'd by those Adventures was the same, and tho' they differ'd about *Circumstantial*s, they agreed to unite their Forces against the Establish'd Religion. The Poet by this piece of management, intended to shew the joint concurrence of *Setaries* against all Law and Order at that time. Had the Knight and his Squire been in all Occurrences of one Opinion, we should never have had those eloquent Disputes about *Synods*, *Oaths*, *Conscience*, &c. which are some of the chief Beauties in the Poem; besides, this conduct was necessary to give an agreeable diversity of Character to the principal Hero of it. (Mr. B.)

(For Rhyme the Rudder is of Verses,
With which, like ships, they steer their courses.)

- 465 An equal Stock of Wit and Valour
He had laid in, by Birth a Taylor.
The mighty *Tyrian* Queen, that gain'd
With subtle Shreds a Tract of Land,
Did leave it with a Castle fair
470 To his great Ancestor, her Heir;
From him descended cross-legg'd Knights,

§. 466. *By Birth a Taylor.*] The Taylor's Taste was no contemptible one in those times, if what the Author of a Tract, intitled, *The Simple Celler of Agawam in America*, 1647, p. 29. be true; who observes, "That there were numbered between *Temple-Bar* and *Charing-Cross* Eight Thousand of that Trade." The description of a *Taylor*, by the Author of *A Tale of a Tub*, p. 65. is very humorous, and agreeable to this of Mr. Butler. "About this time" it happened, that a *Seet* arose, whose Tenets obtained, and spread far in the *Grand Monde*; and among every body of good fashion. "They worshiped a sort of Idol, who, as their Doctrine delivered, did daily create Men by a kind of manufactory Operation. This Idol they placed on the highest part of the House on an Altar erected about three foot: He was shewn in the posture of a *Persian Emperor*, sitting on a superficies, with his *Lews* interwoven under him: this God had a *Goose* for his Ensign, whence it is that some Men pretend to deduce his original from *Jupiter Capitolinus*: at his left hand beneath his Altar, Hell seemed to open, and catch at the *Animals* the Idol was creating. To prevent which, certain of his *Priests* hourly flung in pieces of the unformed *Mafs* or Substance, and sometimes whole Limbs already enlivened; which that horrid Gulph insatiably swallow'd, terrible to behold. The *Goose* was also held a *Subaltern Divinity*, or *Deus minorum gentium*, before whose Shrine was sacrificed that Creature, whose hourly food is *Human Gore*, and who is in so great repute abroad, by being the delight and favourite of the *Aegyptian Cercopithecus*. Millions of these animals were slaughter'd every day to appease the hunger of that consuming Deity: The chief Idol was worshiped also as the Inventor of the *Yard* and *Needle*: whether as the God of Seamen, or on account of certain other Mystical Attributes, hath not been sufficiently clear."

§. 467, 468. *The mighty Tyrian Queen who gain'd — With subtle Shreds, a Tract of Land, &c.*] The passage reterr'd to in *Virgil*, is thus translated by Mr. Cotton (*Virgil Travestie*, book 1. p. 31.)

Fam'd for their Faith, and warlike Fights
 Against the bloody Canibal,
 Whom they destroy'd both great and small.

- 475 This sturdy Squire, he had, as well
 As the bold *Trojan* Knight, seen Hell,
 Not with a counterfeited Pass
 Of Golden Bough, but true Gold-Lace.
 His Knowledge was not far behind
 480 The Knight's, but of another kind,

*At last she came, with all her People,
 To yonder Town with the Spire Steeple;
 And bought as much good feeding ground for
 Five Marks, as some would give five Pound for;
 Where now she lives, a House-wife wary,
 Has her Ground stock'd, and keeps a Dairy.*

Thebes was built in the same manner, according to *Lidgate*. See History of *Thebes*, *Chaucer's Works*, folio 354. And *Thong-Castor* in *Lincolnshire* by *Hengist the Dane*. See *Jeffery of Monmouth's British History*, book 6. chap. 11. p. 185. *Robert of Gloucester's Chronicle* by Mr. *Hearne*, p. 115.

ψ. 471. From him descended cross legg'd Knights,] The Knights *Templars* had the Effigies laid on their Tombs, with their Legs across. See Note upon part 3. canto 3. ψ. 761. He alludes to the *Taylor's* posture in sitting.

ψ. 472. Fam'd for their Faith,] Obligated to trust much in their way of trade. (Mr. *W.*)

ψ. 476, 477, 478. As the bold *Trojan* Knight, seen Hell,—Not with a counterfeited Pass—Of Golden Bough, &c.] He alludes to *Æneas's* consulting the *Sibyl*, concerning the method he should take to see his beloved Father *Anchises*, in the Shades below; who has the following answer: *Æneid* 6.

*Receive my Counsel. In this neighbour Grove
 There stands a Tree, the Queen of Stygian Jove
 Claims it her own: thick Wood, and gloomy Night
 Conceal the happy Plant from Human sight.
 One Bough it bears, but, wond'rous to behold,
 The ductile Rind, and Leaves of radiant Gold;
 This from the vulgar Branches must be torn,
 And to Fair Proserpine, the Present born.* Mr. *Dryden*.

*Taylor*s call that place *Hell*, where they put all they steal.

And he another way came by't :
 Some call it *Gifts*, and some *New-light*.
 A liberal Art, that costs no Pains
 Of Study, Industry, or Brains.

- 485 His Wit was sent him for a Token,
 But in the Carriage crackt and broken.
 Like Commendation Nine-pence crookt
 With — To and from my Love — it lookt.
 He ne'er consider'd it, as loth
 490 To look a Gift-horse in the Mouth :
 And very wisely wou'd lay forth
 No more upon it than 'twas worth.
 But as he got it freely, so
 He spent it frank and freely too.

§. 481. *And he another way came by't, &c.*] The *Independents* and *Anabaptists* (of which Sect *Ralph* probably was) pretended to great *Gifts* as they call'd them, by Inspiration : and their Preachers, tho' they could scarce read, were call'd *Gifted Brethren*.

§. 485. *His Wits were sent him.*] In all editions, to 1704 inclusive.

§. 487, 488. *Like Commendation Nine-pence crookt — With — To and from my Love — it look't.*] Until the year 1696, when all Money not mill'd, was call'd in, a Nine-penny piece of Silver was as common as Six-pences or Shillings, and these Nine-pences were usually bent as Six-pences commonly are now, which bending was call'd, *To my Love, and from my Love*, and such Nine-pences the ordinary Fellows gave or sent to their *Sweethearts*, as Tokens of Love. (Dr. B.) *The Shilling* (see *Tatler's Dream*, N^o 240.) in the account of it's Rambles, says ; “ My Officer (a Recruiting Serjeant in the Rebel-
 “ lion) chancing one Morning to walk abroad earlier than ordinary,
 “ sacrificed me to his Pleasures, and made use of me to seduce a Milk-
 “ maid : the Wench bent me, and gave me to her *Sweetheart*, ap-
 “ plying more properly than she intended, the usual form of, *To my*
 “ *Love, and from my Love.*” (See *Rosalin's Compliment*, *Shakespeare's Love's Labour lost*, act 1. vol. 2. p. 110.)

§. 495. *For Saints themselves, &c.*] The Author of a Tract, intitled, *Sir John Birkenhead reprov'd*, p. 29. girds those pretended *Saints* in the following manner :

495 For Saints themselves will sometimes be,
Of Gifts that cost them nothing, free.

By Means of this, with *Hem* and *Cough*,
Prolongers to enlighten'd Snuff,
He cou'd deep Mysteries unriddle,

500 As easily as thread a Needle.

For as of Vagabonds we say,
That they are ne'er beside their way;
Whate'er Men speak by this *New Light*,
Still they are sure to be i'th'right.

505 'Tis a *Dark-Lanthorn* of the Spirit,
Which none see by but those that bear it :
A Light that falls down from on high,
For spiritual Trades to cozen by :

*If these be Saints, it's vain indeed
To think there's Good or Evil;
The World will soon be of this Creed,
No God, no King, no Devil.
Of all those Monsters which we read
In Afric, Inde, or Nile;
None like to those, now lately bred
Within this wretched Isle.
The Cannibal, the Tigre fell,
Crocodile and Sycophant,
The Turk, the Jew and Infidel
Make up an English Saint.*

ψ. 507, 508. *A Light that falls down from on high,—For spiritual Trades to cozen by:]* Mercers, Silkmen, Drapers, &c. have a peculiar Light which comes from the top of their Shops, by which they shew their Goods to advantage, (call'd I think, a *Sky-light*) to this he probably alludes; designing at the same time, to sneer such a Preacher, as Dr. Echard makes mention of, (*Contempt of the Clergy*, p 49.) who preaching about the Sacrament, and Faith, tells his Hearers, “ That Christ is a Treasury of all Wares and Commodities; and therefore opening his wide throat, cries aloud: *Good People, what do you lack, what do you buy? Will you buy any Balm of Gilead, and Eye-salve; any Myrrhe, Aloes, or Cassia? Shall I*

An *Ignis Fatuus*, that bewitches,
 510 And leads Men into Pools and Ditches,
 To make them *dip* themselves, and found
 For *Christendom*, in dirty Pond;
 To dive like Wild-fowl, for Salvation,
 And fish to catch Regeneration.

"fit you with a Robe of Righteousness, or with a white Garment? See here! what is it you want? Here's a very choice Armory: Shall I show you an Helmet of Salvation, a Shield, or Breast-plate of Faith? Will you please to walk in, and see some precious Stones, a Jasper, a Saphyre, a Chalcedony? Speak, what do you buy? Now for my part says Dr. Echard) I must needs say, and I much fancy I speak the mind of thousands; that it had been much better for such an imprudent and ridiculous Bawler as this was, to have been condemn'd to have cried Oysters and Brooms, than to discredit at this unsanctified rate his Profession, and our Religion."

¶. 509. An *Ignis Fatuus*, —] A Jack o' Lanthorn, or Will with the Wisp. This appears chiefly in Summer-nights in Church-yards, Meadows, and Bogs; and is thought to be a viscous substance, or fat exhalation kindled in the air to a thin flame, without any sensible heat, often causing people to wander out of the way. See accounts of the Meteor, call'd *The Ignis Fatuus*, from Observations made in England by Mr. William Derham, Fellow of the Royal Society, and others in Italy, communicated by Sir Thomas Digges, Baronet, F. R. S. which differ from that of Mr. Francis Willoughby, and Mr. Ray; who took these *Ignes Fatui*, to be the shining of a great number of the Male Glowworms in England, or the *Pyraustæ* in Italy, flying together. *Philosophical Transactions*, vol. 36. N^o 411. p. 204, &c.

¶. 511. To make them dip themselves, &c.] Alluding to Ralph's Religion, who was probably an Anabaptist or Dipper: the different ways of administering Baptism, by the Sectaries of those times, is exposed in a Satyr against Hypocrites, p. 9.

Men say, there was a secret Wisdom then,
 That ruled the strange opinions of these Men;
 For by much washing Child got cold i' th' head,
 Which was the cause so many Saints snuffed.
 On, cry'd another Sect, let's wash all o'er,
 The Parts behind, and eke the Parts before —
 — Then full of Sauce and Zeal steps up Elnathan,
 This was his name now, once he had another,
 Until the Ducking Pond made him a Brother;

A Deacon, and Buffer of Satan. Ib. p. 21.

See an account of their scandalous abuses in *Dipping*, Sir Roger L'Estrange's *Dissenters Sayings*, part 2. sect. 2. p. 9. Sir William Dugdale's

515 This Light inspires and plays upon
 The Nose of Saint, like Bag-pipe Drone,
 And speaks through hollow empty Soul,
 As through a Trunk, or whisp'ring Hole,
 Such Language as no mortal Ear

520 But spirit'al Eaves-droppers can hear,

Dugdale's View of the Troubles, p. 560. *Juvenal* makes mention of a wicked sect of Worshipers of *Cotyto*, or *Cotyttia*, the Goddess of Impudence, call'd *Baptæ* or *Dippers*, Sat. 8. 89, 90, &c. Vid. Not. Henninii, *Angeli Politiani Novar. & Antiquar. Observat.* &c. cap. 10. *De Baptis & Cotyto*, *Fax. Art. a Grutero*, tom. 1. p. 21, &c.

ψ. 512. *For Christendom, in dirty Pond;*] See *Sancho Pancha's* reasoning against dirty Suds. *Don Quixote*, vol. 3. chap. 32.

ψ. 514. *And fish to catch Regeneration.*] Dr. Bruno Ryves observes, (*Mercurius Rusticus*, N^o 3. p. 26.) that at *Chelmsford* in *Essex*, there were two sorts of *Anabaptists*, the one they call'd the *Old Men*, or *Asperfi*; because they were but sprinkled; the other they called the *New Men*, or *Immerfi*, because they were overwhelm'd in their re-baptization.

ψ. 515. — *and plays upon The Nose of Saints, &c.*] They then affected to speak through the nose.

*With face and fashion to be known,
 For one of pure Election;
 With Eyes all white, and many a groan,
 With Neck aside to draw in tone,
 With Harp in's Nose, or he is none.*

See a *New Teacher of the Town, &c.* *The Puritan. A Collection of Loyal Songs against the Rump*, vol. 2. N^o 59. p. 260. See *Tale of a Tub*, 3^d edit. p. 203.

ψ. 517, 518. *And speaks through hollow empty Soul,—As through a Trunk, or whisp'ring Hole,*] Alluding probably to the mistaken notion, that the Oracles at *Delphos*, and other places were delivered in that manner. (See a confutation of that opinion, *Baltus's Answer to Fontenelle's History of Oracles*, translated by Mr. Bedford, p. 119. 127.) or to the *Brazen Head* in *Don Quixote*, (vol. 4. chap. 62. p. 628.) where the person who gave answers, did it through a Pipe, from the chamber below, and by the hollowness of the Trunk, received their questions, and delivered his answers in clear articulate words; or the *Brazen Head* in the *History of Valentine and Orson*, chap. 18, 19.

ψ. 520. *But spirit'al Eaves-droppers can hear.*] They are tax'd as encouragers of such, by the Writer of *A Letter sent to London from*

So *Phæbus*, or some friendly Muse,
 Into small Poets Song infuse :
 Which they at second hand rehearse
 Thro' Reed or Bag-pipe, Verse for Verse.

525 Thus *Ralph* became infallible,
 As three or four-legg'd Oracle,

a *Spy at Oxford*, to Mr. Pym, Mr. Martyn, &c. 1643. p. 14. "It is a rare piece of wisdom (says he) in you, to allow *Eves-droppers*, and promoting *Knaves*, to be as Mouse-traps to catch words, undo all such as with well to the King, and hang as many as dare to drink Prince Robert's (*Rupert's*) health." *Eves droppers* are criminal in the eye of the Law, and punishable in the Court Leet by Fine, by Stat. of Westminster, c. 33. See Mr. Jacob's Law Dictionary.

§. 521. So *Phæbus*, &c.] There is a near relation between Poetry and *Enthusiasm*; somebody said well, that a Poet is an *Enthusiast* in jest, and an *Enthusiast* a Poet in good earnest: it is remarkable that Poetry made Milton an *Enthusiast*, and *Enthusiasm* made Norris a Poet. (Mr. W.)

§. 525, 526, 527. Thus *Ralph* became infallible.—As three or four-legg'd Oracle,—The ancient Cup, or modern Chair;] Referring to the *Tripod*, or the three-footed Stool, upon which the Priestesses at *Delphos* sat, when she gave forth her Oracles. *Joseph's Divining Cup*, Gen. xlv. 5. Vid. *Lamberti Danai de Sertariis*, cap. 1. p. 22. or the Pope's *Infallible Chair*.

§. 539. In Magic.] Magic in its primitive signification, was a harmless thing. Vocabulum hoc *Magus*, nec *Latinum* est, nec *Græcum*, sed *Persicum*: & idem linguâ *Persicâ* significat, quod apud nos *Sapientia*: vid. Jo. Pici *Mirandulæ* Op. tom. i. p. 112. Basil. 1601, *Cornelii Agrippæ* Epist. D. Johanni *Trithemio* Abbati, &c. Ep. lib. 1. Ep. 23. Sir *Walter Raleigh's History of the World*, first book of the first part, chap. 11. sect. 2. Jo. *Gerhardi* Loc. Commun. tom. 6. p. 446. *Basnagii Annal. Politico Ecclesiasticæ*. tom. 1. p. 127. 47. Dr. *Lightfoot's Harmony of the Four Evangelists*. Turkish *Spy*, vol. 1. book 1. chap. 18. Afterwards they became jugglers and Impostors; see the remarkable Juggle of some *Persian Magicians*, to hinder *Iskander* their King, in the fifth Century, from turning *Christian*, with their punishment. *Basnagii Annal.* tom. 3. p. 259.

Ibid. — *Talisman*.] *Talisman* is a Device to destroy any sort of Vermin, by casting their Images in Metal, in a precise Minute, when the Stars are perfectly inclined to do them all the Mischief they can. This has been experimented by some modern *Virtuosi* upon Rats, Mice, and Fleas, and found (as they affirm) to produce the

The ancient Cup, or modern Chair;
Spoke Truth point-blank, tho' unaware.

For Mystic Learning, wond'rous able
530 In Magic *Talisman* and *Cabal*,
Whose primitive Tradition reaches
As far as *Adam's* first green Breeches:

the effect with admirable success. *Sigilla Syderum* apud *Cornelium Agrippam*, *Paracelsum*, & id genus *Nugæ* aliæ *Talisman Arabibus* vocantur, *Judæis* vero scuta *Davidis*, τὰ Ἀπολλωνίᾳ τελέσματα. [*Tyanæi*] *Selden de Diis Syris*, edit. 1629. p. 116, 117. See a large Dissertation on the Original of *Talismans*, upon *Samuel* vi. 5. Mr. *John Gregory's Golden Mice*, Works, chap. 8. fourth edit. p. 35 to 42 inclusive. *William Lilly's History of his Life and Times*, 1715. p. 98. Mr. *Pope's Temple of Fame*, *Miscel. Poems*, vol. 1. p. 45. *Webster's displaying of supposed Witchcraft*, chap. 7. p. 156. chap. 17. p. 339. printed in folio, 1677, and of the *Abraxas*, or *Magical Stones*, and *Talismans*, Mr. *Wright's Travels through France*, &c. 1730. p. 415.

Ibid.— and *Cabal*,] * *Raymund Lully* interprets *Cabal*, out of the *Arabick*, to signify *Scientia superabundans*; which his Commentator *Cornelius Agrippa*, by over-magnifying, has render'd "a very superfluous Foppery." Vid. *J. Pici Mirandulæ de Magia & Cabala*, *Apol.* tom. 1. p. 110, 111. Sir *Walter Raleigh's History of the World*, first part, first book, p. 67. edit. 1614. *Purchas's Pilgrims*, 2^d part, lib. 6. p. 796, 797, 798. *Scol's Discovery of Witchcraft*, chap. 11. *Dee's Book of Spirits*, with Dr. *Meric Casaubon's Preface*. *Churchill's Voyages*, &c. 2 vol. p. 528. 2^d edit. *Baile's Dict.* folio edit. under the word *Cabala*; *Jacob's Law Dictionary*, under the word *Cabal*; and *British Librarian*, N^o 6. for June, 1737. p. 340, &c.

ψ. 532. *As far as Adam's first Green Breeches.*] The Author of *Magia Adamica* endeavours to prove the Learning of the ancient *Magi* to be derived from that Knowledge, which God himself taught *Adam* in *Paradise* before the Fall. *Wierus* speaks to the same purpose, *Et hodie adhuc titulis, quos præ scribis splendoris suspensant hi Magi, ementiti circumferuntur libri sub nomine Adæ, Abelis, &c. de Præstigiis Dæmonum*, lib. 2. cap. 3. p. 152. cap. 4. p. 160. *Spanish Mand-vile*, b. 3. fol. 75. Notes upon *Creech's Lucretius*, vol. 2. p. 518. ed. 1714. I am of opinion, that he design'd to sneer the *Geneva* Translation of the Bible, published in *English* with Notes, in 4^{to} and 8^{vo} in the year 1559, and in folio 1615, in which, in the third of *Genesis* 7th verse, are the following words: *And they sew'd fig-tree leaves together, and made themselves Breeches* (instead of *Aprons*, in the authorized translations): from this translation some of the softer *Sex* (see *Dialogue between Timothy and Philathus*, vol. 1. p. 276.) have

Deep-sighted in Intelligences,
 Ideas, Atoms, Influences ;
 535 And much of *Terra Incognita*,
 Th' intelligible World, cou'd say ;
 A deep occult Philosopher,
 As learn'd as the *Wild Irish* are,

have undertaken to prove, " that the Women had as good a title to " the *Breeches* as the Men." Roger the Chaplain (see *Beaumont and Fletcher's Scornful Lady*, act 4. sc. 1.) thus reproaches *Abigail* ; Go, *Dalilah*, you make Men fools, and wear *Fig-Breeches*.

†. 533. *Deep-sighted in Intelligence.*] So the *Peripatetics* call'd (as I am inform'd) those *Angels* or *Spirits*, which they supposed to move the Celestial Orbs. Vid. *Joan. Trithemii Abbatis Spanheimen. de septem secundis, id est, intelligentiis, sive spiritibus orbis post deum moventibus* — *Frankfurti* 1545, Pub. Libr. Cambridge, xix. 9. 8.

*†. 535. *And much of Terra Incognita, — Th' intelligible World, could say.*] The intelligible World is a kind of *Terra del Fuego*, or *Pfittacorum Regio*, discover'd only by the Philosophers ; of which they talk, like Parrots, what they do not understand.

†. 538. *As learn'd as the Wild Irish are.*] See *Camden's Britannia*, 1695, col. 1046.

†. 539. *Or Sir Agrippa,*] *Cornelius Agrippa* was Secretary to the Emperor *Maximilian*, Doctor in Divinity at *Dole* and *Pavia*, Syndic and Advocate to the City of *Metz*, Physician to the Dutchess of *Anjou* Mother of King *Francis* the First, Counsellor and Historiographer to the Emperor *Charles* the Fifth. *Naudæus's History of Magic*, chap. 15. p. 190.

†. 541. *He Anthroposophus*] *Anthroposophia Theomagica, or a Discourse of the Nature of Man in the State after Death*, which was the Title of a Book ; (see *Tale of a Tub*, 3^d edit. p. 116. *Catal. Biblioth. Harleian.* vol. 2. p. 920. N^o 14263.) which contain'd a great deal of unintelligible *Jargon*, such as no one could understand what the Author meant, or aim'd at. See an Answer to it, *Catal. Bibliothec. Harleian.* vol. 2. N^o 14261.

Ibid. — and *Floud*] See an account of *Fludd*, and his Works, *Wood's Athen. Oxon.* first edit. vol. 1. col. 509, 510, or 519, 520. *Catal. Bibliothec. Harleian.* N^o 12530, 31. vol. 2. p. 761. Mr. *Webster*, in his *Displaying of Witchcraft*, chap. 1. p. 9. (notwithstanding he was esteem'd an *Enthusiast* in *Philosophy*) says, " he was " a man acquainted with all kinds of Learning, and one of the most " *Christian Philosophers* that ever writ."

Or Sir *Agrippa*, for profound
 540 And solid Lying much renown'd :
 He *Anthroposophus*, and *Floud*,
 And *Jacob Behmen* understood :
 Knew many an Amulet and Charm,
 That wou'd do neither good nor harm :

§. 542. And *Jacob Behmen* understood.] He was generally esteem'd
 a Religious Person: but what *Understanding* he must have who under-
 stands *Jacob Behmen*, may be gueſt from his own account of his
 Works to *Caspar Lindern* in his ſecond Epistle dated *Gerlitz*, on the
 day of *Mary's Aſcenſion* 1621. p. 32. edit. *London*, 1649. which is as
 follows. I. "*Aurora* climbeth up out of Infancy, and ſhews you the
 " Creation of all Beings; yet very myſteriouſly, and not ſufficiently
 " explain'd; of much and deep magical [*Cabalistical*] or Paraboli-
 " cal Understanding or Meaning. II. The Three Principles of the
 " Divine Eſſence, a Key and an Alphabet for all thoſe who deſire
 " to underſtand my Writings; it treateth of the Creation, alſo of the
 " Eternal Birth or Generation of the Deity, &c.—It is an Eye to
 " know the Wonders in the Myſtery of God. III. The Threefold
 " Life: A Key for above and below to all Myſteries whatſoever the
 " Mind is able to think upon.—It ſerveth every one according to
 " his property, (i. e. ſays the Margin, Conſtellation, Inclination,
 " Diſpoſition, Complexion, Profeſſion, and Condition) He may
 " therein ſound the Depths and the Reſolve of all Queſtions, what-
 " ſoever Reaſon is able to deviſe or propound. IV. Forty Queſtions
 " about the Soul, all Things which are neceſſary for a Man to know.
 " V. The Fifth Book hath Three Parts, The Second of Chriſt's
 " Paſſion, Suffering, and Death; wholly brought forth and enlarged
 " and confirmed out of the Center, through the Three Principles
 " very deep. VI. The Six Points. How the Three Principles
 " mutually beget, bring forth, and bear each other—wholly induced
 " out of the Ground, (that is, out of the Nothing into the Something)
 " and all in the Ground [and Center] of Nature. This Book is ſuch
 " a Myſtery, however in Plainneſs and Simplicity it is brought to
 " light, that no Reaſon (or natural Aſtral Head-piece, though never
 " ſo acute, and literally learned) can fathom, or underſtand the ſame,
 " without the Light of God: It is the Key to all. VII. For Me-
 " lancholy. VIII. De Signatura Rerum, a very deep Book: What
 " the Beginning, Ruin, and Cure of every thing is; This entereth
 " wholly into the Eternal, and then into the Temporal, inchoative,
 " and external Nature, and its Form." Of all which I can only ſay,
 what *Jacob* himſelf ſays in the next page.—He that can underſtand
 it, let him underſtand it. (Mr. S. W.)

545 In *Rosy-crucian* Lore as learned,
 As he that *Verè adeptus* earned :
 He understood the Speech of Birds—
 As well as they themselves do Words :

*. 545. In *Rosy-crucian* Lore as learned,] The Author of a *Tale of a Tub*, makes the following observation upon the *Rosicrucians*, (p. 191.) “ Night being the universal Mother of Things, wife *Philosophers* hold all Writings to be fruitful in the proportion they are dark, and therefore the true *Illuminated*, (a name of the *Rosicrucians*) that is to say, The darkest of all, have met with such numberless Commentators, whose Scholastic Midwifery hath delivered them of Meanings, that the Authors themselves perhaps never conceived, and yet may be very justly allowed the lawful Parents of them. The Words of such Writers being just like Seeds, however scatter’d at randome, when they light upon such fruitful Ground, will multiply far beyond either the hopes, or the imagination of the Sower.” As *Alchymists*, or Pretenders to the Grand Secret of Transmutation of Metals, *Lemery* (Preface to his book of *Chymistry*) gives the following Definition of their Art: *Ars sine arte, cujus Principium mentiri, Medium laborare, & Finis mendicare*. An Art without an Art, whose Beginning is Lying, and whose Middle is nothing but Labour, and whose End is Beggary. And as such they are banter’d by the Author of the *Guardian*, No 166, and Sir Roger L’Estrange, in the *Fable of the Alchymist* (part 2. *Fab.* 13.) “ A Chymical Pretender (says he) who had written a discourse plausible enough on the Transmutation of Metals, and turning Brass and Silver into Gold, thought he could not place such a Curiosity better than in the hands of *Leo* the Tenth, and so he made His Holiness a Present of it. The Pope received it with great Humanity, and with this Compliment over and above; Sir, (says he) I should have given you my Acknowledgments in your own Metal, but Gold upon Gold would have been false Heraldry; so that I shall rather make you a return of a dozen empty Purfes to put your Treasure in: for though you can make Go’d, I don’t find that your can make Purfes.” (See *Ben Johnson’s Masque of the Fortunate Isles*, vol. 1. p. 132. edit. 1640. *Alchymist*, act 2. sc. 3. vol. 2. p. 545. *J. Taylor’s Figure-Flinger*, Works, p. 13. *Dr. Meric Casaulon’s Pref.* to *Dr. Dee of Spirits*, Sign. E 4. *Anatomy of Melancholy*, by *Democritus junior*, p. 281. *Scot’s Discovery of Witchcraft*, 14th book, from p. 353 to 370. exclusive. See an account of *Rosicrucius’s Sepulcher*, *Spectator*, No 379.)

*. 546. As he that *Verè adeptus* earned:] A Title assum’d by such *Alchymists*, as pretended to have found out the *Philosopher’s Stone*, called *Adept Philosophers*; see a Tract, intitled, *The Golden Calf*,
 written

Cou'd tell what subtlest *Parrots* mean,
 550 That speak and think contrary clean:
 What *Member* 'tis of whom they talk
 When they cry *Rope*, and *Walk*, *Knave*, *walk*.

written in *Latin*, by *John Frederic Helvetius*, publish'd 1670, p. 67. 104. 115. *Public Library, Cambridge*. xiv. 6. 24. *Montaigne's Essays*, vol. 2. book 2. ch. 12. p. 389. edit. 1711. *Dr. Wotton's Reflections upon ancient and modern Learning*, chap. 10. p. 121, &c.

§. 547. *He understood the Speech of Birds!* *Dr. Shuckford* observes, (*Connection*, vol. 1. b. 2. p. 107. 2^d edit) "That the Author of the latter *Targum* upon *Ester*, reports, that *Solomon* understood the Language of Birds, and sent a Bird of a message to the Queen of *Sheba*; and *Mahomet* was silly enough to believe it; for we have the same Story in his *Alchoran*." That this opinion was ancient, appears from the following account, *Inveterata fuit Gentilium opinio, inter se colloqui Bruta, & eorum sermones a multis intelligi: unde Ars Orandi, vel interpretandi Voces Animalium; in quâ excelluisse dicuntur apud Veteres, Melampus, Tiresias, Thales Milesius, Apollonius Thyaneus. Democritus* autor quoque est quod dentur Aves, quarum ex confuso sanguine nascatur Serpens, quem si quis ederit, Avium Linguas & colloquia interpretaturum, teste *Plinio*, lib. 10. cap. 44. Not. in lib. 5. *Historiæ Danicæ Saxonis Grammatici*, p. 112. Vid. plura *Jo Fra. Pici Mirandula Oper.* tom. 2. p. 282. *Chaucer's Dream of the Cuckow and Nightingale*, *Spectator* N^o 512. *Notes upon Creech's Lucretius*, book 5. vol. 2. p. 558. See this whimsical opinion banter'd by *Ben Johnson*, *Fortunate Isles*, vol. 1. p. 133.

§. 549. *Cou'd tell what subtlest Parrots mean,*] Vid. *Ovidii Amor.* lib. 2. eleg. 6. 37, 38. in *Mortem Psittaci*, *Prol. ad Persu Sat.* v. 8. *Plinii Nat. Hist.* lib., 10. cap. 44. *Mr. Willoughby*, in his *Ornithology*, (book 2. p. 109.) gives the following remarkable story: "Which *Gesner* saith was told him by a certain friend; of a *Parrot*, which fell out of *King Henry the Eighth's Palace* at *Westminster*, into the River of *Thames* that runs by, and then very seasonably remember the words it had often heard some, whether in danger or in jest, use, cried out amain, *A Boat, a Boat for Twenty Pound*. A certain experienced Boatman made thither presently, took up the Bird, and restored it to the King to whom he knew it belonged, hoping for as great a Reward as the Bird had promised: The King agreed that he should have as the Bird anew should say; and the Bird answers, *Give the Knave a Groat*."

§. 551, 552. *What Member 'tis of whom they talk — When they cry Rope, —*] When *Rope* was cry'd, I imagine it was upon the *Pu-
 june Baron Tomlinson*; for in a ludicrous Speech made and printed on
 occasion

He'd extract Numbers out of Matter,
 And keep them in a Glass, like Water ;
 555 Of Sov'reign Pow'r to make Men wise ;
 For dropt in blear thick-sighted Eyes,
 They'd make them see in darkeſt Night,
 Like Owls, tho' purblind in the Light.
 By help of theſe (as he profeſt)
 560 He had *fiſt Matter* ſeen undreſt :
 He took her naked all alone,
 Before one *Rag* or *Form* was on.
 The *Chaos* too he had deſcry'd,
 And ſeen quite thro', or elſe he ly'd :

occasion of the *Baron's* swearing the Sheriffs, *Warner* and *Lowe*, into their Office: part of his Charge to them is as follows, " You are the chief Executioners of Sentences upon Malefactors, whether it be " whipping, burning, or hanging. Mr. Sheriff, I ſhall intreat a " Favour of you; I have a Kinsman at your end of the Town, a " *Rope maker*, I know you will have many occasions before this time " twelvemonth, and I hope I have ſpoken in time; pray make uſe " of him, you will do the poor man a favour, and yourſelf no pre- " judice." See *Phœnix Britannicus*. (Mr. B.)

Ibid.—and, *Walk, Knave, walk*.] A Tract was published by Mr. Edmund Gayton, probably with a deſign to banter Colonel *Hewſon*, with this Title, "*Walk, Knaves, walk: a Diſcourſe* intended to have " been ſpoken at Court; and now published for the ſatiſfaction of " all thoſe that have participated of Public Employments, by *Hodge " Turber-vill*, Chaplain to the late Lord *Hewſon*; London printed " 1659. See Edmund Gayton, *Wood's Athen. Oxon.* vol. 2. and *Phœnix Britannicus*. See Mr. Warburton's Note on *Shakeſpear's Comedy of Errors*, act 4. vol. 3. p. 45.

* 553. He'd extract Numbers out of Matter, &c.] A Sneer probably upon the *Pythagoreans* (and *Platonists*) for their explication of Generation; which Dr. *Wotton* (ſee *Reflections upon ancient and modern Learning*, chap. 8. p. 100) has given us from *Censorinus*, and *Aristides*, in the following words. " Perfect Animals are generated " in Two diſtinct Periods of time, ſome in Seven Months, ſome in " Nine. Thoſe Generations that are compleated in Seven months " proceed in this order: In the firſt Six days after Conception the " humour is Milky; in the Eighth it is turn'd into Blood, which
 " num-

- 565 Not that of Paste-board, which Men shew
 For Groats, at Fair of *Barthol'mew*;
 But it's great Grandfire, first o' th' Name,
 Whence that and *Reformation* came,
 Both Cousin-Germans, and right able
 570 T' inveigle and draw in the Rabble.
 But *Reformation* was, some say,
 O' th' younger House to *Puppet-play*.
 He cou'd foretel whats'ever was
 By Consequence to come to pass.
 575 As Death of great Men, Alterations,
 Diseases, Battles, Inundations;

"number 8 bears the proportion of $1\frac{1}{3}$ to 6; in Nine days more it
 "becomes Flesh; 9 is in a fescuple proportion to 6; in Twelve
 "days more the *Embryo* is form'd; 12 is double to 6: Here then
 "are these Stages 6, 8, 9, 12; 6 is the first perfect number, because
 "it is the sum of 1, 2, 3, the only numbers by which it can be divid-
 "ed; now if we add these four numbers 6, 8, 9, 12, together, the
 "sum is 35, which multiplied by 6, make 210, the number of days
 "from the Conception to the Birth; which is just Seven months al-
 "lowing 30 days to a month. A like proportion must be observed
 "in the larger period of Nine months; only 10, the sum of 1, 2, 3, 4,
 "added together, must be added to 35, which makes 45; that mul-
 "tiplied by 6, gives 270, or nine times 30, the number of days in
 "larger births."

✧ 562. *Before one Rag of Form was on.*]

— Rudis indigestaque moles. *Ovid. Metam.* 1. 7.

✧ 563. *The Chaos too he had descry'd,*] *Vid. Ovidii Metamorphosis,*
lib. 1. 1, 2, 3, &c. Dubartas's Divine Weeks, p. 10, 11.

✧ 568. *And Reformation came*] *Reformation* was the pretext of all
 the *Seſtaries*; but it was such a *Reformation*, as tended to bring all
 things into Confusion. (Dr. B.)

✧ 572. *O' th' younger house to Puppet-play.*] The *Seſtaries* who
 claim'd the only right to the name of Reformed, in their pretence
 to Inspiration, and being passive under the Influence of the Holy
 Spirit, took the hint from those Machines of Wood and Wire, that
 are moved by a superior hand. (Mr. W.)

✧ 573. *He cou'd foretell, &c.*] The Rebellious Clergy would in
 their Prayers pretend to foretel things, to encourage people in their
 Rebellion;

- All this without th' Eclipse o' th' Sun,
 Or dreadful Comet, he hath done,
 By inward Light, a way as good,
 580 And easy to be understood.
 But with more lucky hit than those
 That use to make the Stars depose,
 Like Knights o' th' Post, and fallly charge
 Upon themselves, what others forge:
 585 As if they were consenting to
 All Mischiefs in the World Men do:
 Or, like the Devil, did tempt and sway'em.

Rebellion; I meet with the following instance in the Prayers of Mr. *George Sawathe*, Minister of *Denham* in *Suffolk*; (see Appendix to a Tract, intitled, *Schismatics delineated from Authentick Vouchers*; London 1739, p. 32.) "O my good Lord God, I praise Thee for discovering the last week in the day-time a Vision: that there were two Great Armies about *York*, one of the Malignant Party about the King, the other Party, Parliament and Professors; and the better side should have help from Heaven against the worst; about, or at which instant of time we heard, the Soldiers at *York* had raised up a sconce against *Hull*, intending to plant Fifteen pieces against *Hull*: against which Fort Sir *John Hotham* Keeper of *Hull* by a Garrison, discharged Four great Ordnance, and broke down their Sconce, and kill'd divers *Cavaliers* in it—Lord, I praise Thee, for discovering this Victory at the instant of time that it was done, to my Wife, which did then presently confirm her drooping heart, which the last week had been dejected three or four days, and no arguments could comfort her against the dangerous times approaching; but when she had prayed to be established in Faith in Thee, then presently thou didst by this Vision strongly possess her Soul, that Thyne and Our Enemies should be overcome." (See *Don Quixote*, vol. 3. chap. 8. p. 69, 70.)

§. 578. *Or dreadful Comet,—*] See an account of a dreadful Comet that appeared in the year 1577. Appendix Jo. *Glastoniens. Chronic.* 1726, a *Tho. Hearne*, p. 521. and Sir *Isaac Newton's* Calculations concerning the dreadful Comet that appear'd in the year 1680, *Spectat.* N^o 101. Dr. *Harris's* *Astronomical Dialogues*, 2^d edit. p. 141.

§. 579. *By inward Light,—*] They were great Pretenders as has already been observed, to Inspiration; (see Preface to Sir *William Davenant's*

To Rogueries, and then betray 'em.
 They'll search a Planet's House to know
 590 Who broke and robb'd a House below:
 Examine *Venus*, and the *Moon*,
 Who stole a Thimble or a Spoon:
 And tho' they nothing will confess,
 Yet by their very Looks can guess,
 595 And tell what guilty Aspect bodes,
 Who stole, and who receiv'd the Goods.
 They'll question *Mars*, and, by his Look,
 Detect who 'twas that nimm'd a Cloke:

Davenant's Gondibert, edit. 1651. p. 33.) tho' they were really as ignorant of what they call'd the *inward Light*, as that Woman, (see *Prefatory Treatise to Hen. Stephens's Apology for Herodotus*, p. 311.) who requested a certain Priest "to put for her in his Mass, a half-penny worth, or five farthing's worth of the *Holy Ghost*:" Of this cast probably was the *Banbury Elder*, (*Ben Johnson's Bartholomew-Fair*, act 1. sc. 2.)

ψ. 585, 586. *As if they were consenting to — All Mischiefs in the World Men do.*] "It is injurious to the Stars (says *Gassendus*, *Vanity of Judiciary Astrology*, chap. 13. p. 76.) to dishonour them with the imputation of such power and efficacy as is incompetent to them; and to make them many times the Instruments not only to Men's Ruins, but even to all their vicious Inclinations and detestable Villanies." 'Tis observed by Dr. *James Young* (*Sidrophel vapulans*, p. 36.) of Sir *Christopher Heyden*, the great Advocate for Astrologers, that he affirm'd, "That the Efficacy of the Stars cannot be frustrate without a Miracle: where then (says he) is the Providence of God, and Free-will?—We are not Free Agents, but like *Bartholomew Puppets*, act and speak as *Mars* and *Jupiter* please to constrain us;" or as the Astrologer spoken of by St. *Austin*, "It is not we that lusted but *Venus*, not we that slew but *Mars*, not we that stole but *Mercury*, not God that help'd but *Jupiter*; and so Free-born Man, is made a Star-born Slave." Vid. *Fra. Valesii lib. de Sacra Philosophia*, p. 284, 285.

ψ. 589. *They'll search a Planet's House.*] See *Gassendus's Vanity of Judiciary Astrology*, chap. 12. Tatler, N^o 56.

ψ. 597. *They'll question Mars, &c.*] "A Ship (says *Gassendus*, *Vanity of Judiciary Astrology*, p. 113.) is not to be put to Sea, whilst
 VOL. I. E "Mars

- Make *Mercury* confess, and 'peach
 600 Those Thieves which he himself did teach.
 They'll find, i' th' Physiognomies
 O' th' Planets, all Men's Destinies ;
 Like him that took the Doctor's Bill,
 And swallow'd it instead o' th' Pill ;
 605 Cast the Nativity o' th' Question,
 And from Positions to be guest on,
 As sure as if they knew the moment
 Of Native's Birth, tell what will come on't.
 They'll feel the Pulses of the Stars,

" *Mars* is in the middle of Heaven ; because *Mars* being the Patron of Pirates, He threateneth the taking and robbing the Ship " by Them."

ψ. 599, 600. *Make Mercury confess, and 'peach*—*Those Thieves, which he himself did teach.*] *Mercury* was the God of Merchants and of Thieves ; and therefore he is commonly pictured with a Purse in his hand. Vide *Sexti Philosoph. Pyrrh. Hypot.* lib. 3. p. 154. edit. 1621. *Antiquity explain'd*, by *Montfaucon*, vol. 1. p. 1. book 3. chap. 8. p. 78. translated by *Mr. Humphreys*. *Fr. Vallesii lib. de Sacra Philosophia*, cap. 31. p. 281. *Gassendus's Vanity of Judiciary Astrology*, p. 37. 113. See an account of *Mercury's Thefts*. *Mr. G. Sandy's Notes upon the second book of Ovid's Metamorphosis*, p. 42. *Notes upon Creech's Lucretius*, vol. 2. edit. 1714. p. 589. *Dr. James Young's Sidrophel Vapulans*, 1699. p. 36. *Tatler*, N^o 56.

ψ. 603, 604. *Like him that took the Doctor's Bill—And swallow'd it instead o' th' Pill.*] The Countryman's swallowing the Paper on which the Prescription was written, upon the Physician's ordering him to take it ; was literally true. See *Hen. Stephens's Prep. Treatise to a Defence of Herodotus*, publish'd 1607, p. 24.) This Man did by the Doctor's Bill, as *Clayton* did, when he claw'd the pudding, by eating Bag and all ; (*Ray's Proverbs*, 2^d edit. p. 282.) and why might not this operate upon a strong imagination, as well as the ugly Parson in *Oldham*, (see *Remains*, 1703. p. 108.) " The very sight of whom in a Morning (he observes) would work beyond " *Jalap*, or *Rhubarb* ; and that a Doctor prescribed him to one of " his Patients as a remedy against Costiveness ;" or what is mentioned by *Dr. Daniel Turner*, (see book *de Morbis Cutaneis*, chap. 12. 3^d edit. p. 165.) who informs us, " That the bare imagination of " a Purging Potion has wrought such an alteration on the Blood " and

- 610 To find out Agues, Coughs, Catarrhs;
 And tell what *Crisis* does divine
 The Rot in Sheep, or Mange in Swine;
 In Men, what gives or cures the Itch,
 What makes them Cuckolds, poor or rich:
 615 What gains or loses, hangs or saves;
 What makes Men great, what Fools or Knaves.
 But not what wife, for only of those
 The Stars (they say) cannot dispose,
 No more than can the Astrologians.
 620 There they say right, and like true *Trojans*.

“and Humours of fondry Persons, as to bring on several Stools like those they call *Physical*: and he mentions a young Gentleman his Patient, who having occasion to take many Vomits, had such an antipathy to them, that ever after, he could vomit as strongly by the force of imagination, by the bare sight of an *Emetic Bolus*, drinking Posset-drink at the same time, as most could do by Medicine.” The application of a Clyster-pipe, without the Clyster, has had the same effect upon others. See *Montaigne's Essays*, vol. 1. book 1. chap. 20. p. 122.

§. 605. *Cast the Nativity o' th' Question*,] Mr. Smith of Harleston, is of opinion, that when any one came to an *Astrologer* to have his Child's Nativity cast, and had forgot the Hour and Minute when it was born, which were necessary to be known, in order to the erecting a Scheme for the purpose; the *Figure-caster* looking upon the Enquirer as wholly influenced, entirely guided by the Stars in the affair, took the position of the Heavens the minute the question was ask'd, and form'd his Judgment accordingly of the Child's future Fortune; just as if the Child had been born the very same moment that the Question was put to the *Conjurer*.

§. 614. *What makes them Cuckolds*.] “This is worthy of our remembrance, that, in the Revolution of the Planets, if the *Moon* come to that place where *Saturn* was in the root, then the Person shall marry an old wither'd Crone, and in all likelihood despise and cuckold her.” *Gossendus's Vanity of Judiciary Astrology*, c. 16. p. 104.

§. 619. *No more than can the Astrologians*.] i. e. The *Astrologers* themselves can no more dispose of (i. e. deceive) a Wife man, than
 E 2 can

This *Ralpho* knew, and therefore took
The other Course, of which we spoke.

- Thus was th'accomplish'd Squire endu'd
With Gifts and Knowledge, per'lous shrewd.
625 Never did trusty Squire with Knight,
Or Knight with Squiree'er jump more right.
Their Arms and Equipage did fit,
As well as Vertues, Parts, and Wit;
Their Valours too were of a rate,
630 And out they sall'y'd at the Gate:
Few Miles on Horseback had they jogged,
But Fortune unto them turn'd dogged;
For they a sad Adventure met,

can the Stars. What makes the obscurity, is the using the word *dispose* in two senses; to signify *influence*, where it relates to the Stars; and [*deceive*] where it relates to the *Astrologers*. (Mr. W.)

§. 622. *The other Course*—] i. e. Religious Impostures; by which the Author finely insinuates, that even Wise men at that time were deceived by those Pretences.

This Ralpho knew, and therefore took — (Mr. W.)

§. 625, 626. *Newer did trusty Squire with Knight — Or Knight with Squire, &c.*—] 'Twas *Cervantes's* observation upon *Don Quixote*, and *Sancho Pancha*; (vol. 3. chap. 2. p. 18.) "That one would think that They had been cast in the same Mold."

§. 637, 638. *We should as learned Poets use, — Invoke th' Assistance of some Muse.*] The Poet cannot permit the usual *Exordium* of an *Epic Poem* to pass by him unimitated, though he immediately ridicules the Custom. The *Invocation* he uses is very satyrical, and reaches abundance of Writers; and his compliance with the Custom, was owing to a strong propensity he found in himself to ridicule it. (Mr. B.) See *Invocation of the Muses*, *Bysse's Art of Poetry*, 7th edit. p. 70, &c. and a Sneer upon this Custom, Mr. S. *Wesley's Poems*, 2d edit. p. 157. See original of *Exordiums*. Mr. *Pope's Note* upon *Homer's Iliad*, book 1. p. 4. 3^d edit.

§. 641. *We think, &c.*] It should be *They think*, i. e. the *Criticks*, for the Author in §. 645. one that fits our purpose most; declares the *Muses* are not all alike. (Mr. W.)

§. 645.

Of which anon we mean to treat ;

635 But ere we venture to unfold
Atchievements so resolv'd and bold,
We shou'd, as learned Poets use,
Invoke th' Assistance of some *Muse* :
However Criticks count it fillier

640 Than Jugglers talking to Familiar :
We think 'tis no great matter which,
They're all alike, yet we shall pitch
On one that fits our Purpose most,
Whom therefore thus do we accost.

645 Thou that with Ale, or viler Liquors,
Didst inspire *Withers*, *Pryn*, and *Vickars*,

*. 645, 646. *Thou that with Ale or viler Liquors,— Didst inspire Withers, &c.*] See an account of *Withers*, Note upon *Dunciad*, book 1. §. 126. Bishop Kennet's *Register and Chronicle*, p. 644. 649. These Gentlemen might in Mr. *Shakespeare's* Style, (see his Play intituled, *Much ado about Nothing*, vol. 1. p. 478) be born under a *Rhyming Planet*, and yet the Mill of the *Dutch Mechanic* (*Spectator*, N^o 220.) for making Verses, might have served their purpose full as well. They certainly fall under the Censure of *Cervantes*, (see Preface to the fourth volume of *Don Quixote*.)

Ib.—*Pryn*.] *Anthony Wood* gives the following account of Mr. *Pryn's* elegant Apparatus for the sollicitation of the *Muses*.—“ His custom was, when he studied, to put on a long quilted Cap, “ which came an inch over his Eyes — seldom eating any dinner, “ would every three hours or more be manching a roll of Bread ; “ and now and then refresh his exhausted Spirits with Ale brought “ him by his servant.” *Athen. Oxon.* vol. 2. col. 315. (Mr. *W.*) Mr. *Cowley*, in his *Miscellanies* (see *Dunciad Varior.* 1729, Note on verse 101. book 1.) speaks of him as follows :

— One lately did not fear
Without the *Muses* leave to plant Verse here,
But it produc'd such base, rough, crabbed, hedge-
Rhymes, as e'en set the Hearers ears on edge :
Written by William Pryn Esquire the
Year of our Lord Six hundred thirty three.

And force them, tho' it was in spite
 Of Nature, and their Stars, to write;
 Who (as we find in sullen Writs,
 650 And cross-grain'd Works of modern Wits)
 With Vanity, Opinion, Want,
 The Wonder of the Ignorant,
 The Praises of the Author, penn'd
 B' himself, or Wit-insuring Friend;
 655 The Itch of Picture in the Front,

*Brave Jersey Muse! and He's for his high Style,
 Call'd to this day the Homer of the Isle.*

Another Poet speaks of *Withers* and *Pryn* in the following manner.

*When each notch'd Prentice might a Poet prove,
 Warbling thro' the Nose a Hymn of Love;
 When sage George Withers, and grave William Pryn,
 Himself might for a Poet's share put in.*

On Mr. Cleaveland, by A. B.

Ib. — and *Vickars*.] See an account of *John Vickars*, and his Poetry, *Wood's Athenæ Oxon.* vol. 2. 2^d edit. col. 152. and *Forwils's History of wicked Plots, &c.* p. 179. * *Vickars* was a man of as great interest and authority in the late Reformation, as *Pryn*, or *Withers*, and as able a Poet: he translated *Virgil's Æneids* into as horrible *Travesty* in earnest as the *French Scarroon* did in *Burlesque*, and was only out-done in his way by the politique Author of *Oceana*.

§. 649. — *sullen Writs*.] For Satyrical Writings, well expressed, as implying, That such Writers as *Withers*, *Pryn*, and *Vicars*, had no more than Ill-nature towards making a *Satyrist*. (Mr. W.)

§. 653, 654. *The Praises of the Author penn'd—B' himself, or wit-insuring Friend*;] A Sneer upon the too common practice of those times, in prefixing of panegyrical verses, to the most stupid performance; see an account of *Vicars's Mischief's Mystery*, &c. *Wood's Athenæ Oxon.* vol. 2.

§. 657. *All that is left o' th' Forked Hill*] *Parnassus*, alluding to it's Two Tops.

*Nec fante la'ra prolui Caballino
 Nec in bicipiti jenuisse Parnasso
 Memini, ut repente sic Poeta prodirem.*

Aul. Persii Sat. Prol.

I never

With Bays and wicked Rhyme upon't,
 All that is left o' th' forked Hill
 To make Men scribble without Skill;
 Canst make a Poet, spite of Fate,
 660 And teach all People to translate,
 Tho' out of Languages, in which
 They understand no Part of Speech:
 Assist me but this once, I'mplore;
 And I shall trouble thee no more.

*I never did in cleft Parnassus dream,
 Nor taste the Heliconian Stream.*

Mr. Dryden.

Vid. *Heliodori Æthiopic.* lib. 2. chap. 6. p. 110. *Spectator*, N^o 514.

§. 658. *To make men scribble without Skill*] To such *Persius* alludes, Prolog. §. 12, 13, 14. *John Taylor* the Water-Poet, thus describes such Pretenders, (*Revenge: To William Fenner*, Works, p. 144.)

*An Ass in Cloth of Gold is but an Ass,
 And rhyming Rascals may for Poets pass,
 Among misjudging and illiterate Hynds;
 But Judgment knows to use them in their kinds.
 Myself knows how (sometimes) a Verse to frame,
 Yet dare I not put on a Poet's Name;
 And I dare write with Thee at any time,
 For what thou dar'st, in either Prose or Rime:
 For thou of Poesie art the very scum,
 Of riff-raff rubbish Wit the total sum;
 The loathsome glanders of all base abuse;
 The only filch-line of each lab'ring Muse;
 The Knave, the Ass, the Coxcomb, and the Fool,
 The Scorn of Poets, and True Wit's Close-stool.*

§. 660, 661, 662. *And teach all People to translate;—Tho' out of Languages, in which—They understand no part of Speech!* A Gird probably upon some Poetical Translators, of which number *Vicars* was one. *George Fox* the *Quaker*, though an illiterate Creature, pretended to be inspired in one night, with twenty-four Languages; and set his hand as Author, to six Languages, in his *Battle-door*, printed 1660, viz. *Latin, Italian, Greek, Hebrew, Chaldee, Syriac*. (See *Fra. Bugg's* Note upon *George Fox's Will. Quaker and Methodist compared*, 1740, p. 63.)

§. 663. *Assist me but this once, I'mplore, &c.*] See *Spectator*, N^o 523.

- 665 In Western Clime there is a Town,
 To those that dwell therein well known.
 Therefore there needs no more be said here,
 We unto them refer our Reader :
 For Brevity is very good,
 670 When w'are, or are not understood.
 To this Town People did repair
 On Days of Market, or of Fair ;
 And to crack'd Fiddle, and hoarse Tabor,
 In Merriment did drudge and labour :
 675 But now a Sport more formidable
 Had rak'd together Village Rabble :
 'Twas an old Way of recreating,
 Which learned Butchers call *Bear-baiting*,
 A bold advent'rous Exercise,
 680 With ancient *Hero's* in high Prize ;
 For Authors do affirm it came
 From *Isthmian* or *Nemean* Game ;
 Others derive it from the *Bear*
 That's fix'd in Northern Hemisphere,

† 665. *In Western Clime there is a Town.*] *Brentford*, which is eight miles West from *London*, is here probably meant; as may be gather'd from part 2. cant. 3. †. 995, &c. where he tells the Knight what befel him there.

*And tho' you overcame the Bear,
 The Dogs beat you at Brentford Fair ;
 Where sturdy Butchers broke your Nodde.*

† 678. *Which learned Butchers call Bear-baiting.*] This Game is usher'd into the Poem with more solemnity than those celebrated ones in *Homer* and *Virgil*. As the Poem is only adorn'd with this Game, and the *Riding Skimmington*, so it was incumbent on the Poet to be very particular and full in the Description: and may we not
 venture

- 685 And round about the Pole does make
 A Circle like a Bear at Stake :
 That at the Chain's End wheels about,
 And overturns the Rabble-Rout.
 For after solemn Proclamation
- 690 In the Bear's Name (as is the fashion
 According to the Law of Arms,
 To keep Men from inglorious Harms)
 That none presume to come so near
 As forty foot of Stake of Bear ;
- 695 If any yet be so fool-hardy,
 T' expose themselves to vain jeopardy ;
 If they come wounded off, and lame,
 No Honour's got by such a Maim,
 Altho' the Bear gain much, b'ing bound
- 700 In Honour to make good his Ground ;
 When he's engag'd, and takes no notice,
 If any press upon him, who 'tis :
 But let's them know, at their own cost,
 That he intends to keep his Post.

venture to affirm, they are exactly suitable to the nature of these Adventures ; and consequently to a *Briton* preferable to those in *Homer*, or *Virgil*. (Mr. B.)

y. 682. *From Isthmian, or Nemean Game.*] See *Montfaucon's Antiquity explain'd*, vol. 3. part 2. b. 3. p. 174. *Archbishop Potter's Antiquities of Greece*, vol. i. chap. 24, 25.

y. 683, 684. *Others derive it from the Bear—That's fix'd in Northern Hemisphere, &c.*] Vid. *Ovidii Metamorph.* lib. 2. l. 494, &c.

y. 689, 690. *For after solemn Proclamation—In the Bear's name, &c.*] Alluding to the *Bull-running* at *Tutbury* in *Staffordshire* ; where solemn Proclamation was made by the *Steward*, before the *Bull* was turn'd loose ; “ That all manner of persons give way to the *Bull*,
 “ none

- 705 This to prevent, and other Harms,
Which always wait on Feats of Arms,
(For in the Hurry of a Fray,
'Tis hard to keep out of Harm's way)
Thither the *Knight* his Course did steer,
710 To keep the Peace 'twixt *Dog* and *Bear*;
As he believ'd he was bound to do
In Conscience and Commission too.
And therefore thus bespoke the Squire;
We that are wisely mounted higher
715 Than Constables in curule Wit,
When on Tribunal Bench we sit,
Like Speculators shou'd foresee,
From *Pharos* of Authority,
Portended Mischiefs farther then
720 Low *Proletarian* Tything-men.

"none being to come near him by *forty foot*, any way to hinder
"the *Minstrels*, but to attend his or their own safety, every one at
"his peril." See *Dr. Plot's Staffordshire*, p. 439, 440.]

* §. 714. *We that are, &c.*] This Speech is set down, as it was
deliver'd by the Knight, in his own words: but since it is below the
gravity of Heroical Poetry to admit of humour, but all men are
oblig'd to speak wisely alike, and too much of so extravagant a
Folly would become tedious and impertinent; the rest of his Ha-
rangues have only his sense express'd in other words, unless in some
few places, where his own words could not be so well avoided.

§. 715. *Than Constables*—] Had that remarkable Motion in the
House of Commons taken place, the Constables might have vied with
Sir *Hudibras* for an Equality at least; "That it was necessary for
"the *House of Commons* to have a *High Constable* of their own, that
"will make no scruple of laying his Majesty by the heels;" but
they proceeded not so far as to name any body; because *Harry*
Martyn (out of tenderness of conscience in this particular) imme-
diately quash'd the motion, by saying, *The Power was too great*
for any Man. (*Mercurius Pragmaticus*, N^o 6. 1647. p. 45. (See *Ben*
Johnson's

And therefore being inform'd by Bruit
 That *Dog* and *Bear* are to dispute;
 For so of late Men fighting name,
 Because they often prove the same:
 725 (For where the first does hap to be,
 The last does *coincidere*.)
Quantum in nobis, have thought good,
 To save th' expence of Christian Blood,
 And try if we by Mediation
 730 Of Treaty and Accommodation,
 Can end the Quarrel, and compose
 The bloody Duel, without Blows.

Johnson's merry account of a *High Constable*; *Tale of a Tub*, act 3. scene 6.

Ib. — in *curule Wit*,] See an account of the *Cella Curulis*; *Auli Gellii Noct. Attic.* lib. 3. cap. 18.

ψ. 718. *From Pharos of Authority*.] Meaning, that as a Justice of the Peace, upon the *Bench*, he was mounted above the Crowd.— For the meaning of the word *Pharos*, be pleas'd to consult *Collier's Dictionary*, and *Baumgarten's Travels*, *Churchill's Collections*, vol. 1. p. 39. edit. 1732.

ψ. 720. *Low Proletarian Tything-men*.] The lowest of the People. *Aulus Gellius* (*Noct. Attic.* lib. 16. cap. 16.) thus explains the word *Proletarius*. Qui in *Plebe Romanâ* tenuissimi, pauperrimique erant, nec amplius quam mille quingentum æris in censum deferebant, *Proletarii* appellati sunt. Vid. *Salmuthi Not. in Panciroll.* par. 2. tit. 10. de *Reb. Memorab.* p. 188. *Marcelli dilucidat. in Tit. Liv.* lib. 24. *Gruteri Fax Artium*, tom. 6. par. 2. p. 36.—Erant *Romæ* qui generationi liberorum vacabant, & *Protelarii* dicebantur. *Facet. Facetiar. de Hanreitate* 68, p. 4. 482.

Gobelinus Persona, Scriptor non Protelarius.

Meibom. Rer. Germanic. Scriptor. tom. 3. p. 48.

ψ. 729, 730. *And try if we by Mediation—Of Treaty &c.*] A Gird upon the *Parliament*, for their unreasonable Instructions to their Commissioners, in all the Treaties set on foot, in order to defeat them.

ψ. 736.

- Are not our Liberties, our Lives,
 The Laws, Religion, and our Wives,
 735 Enough at once to lie at Stake
 For Cov'nant and the Cause's sake?
 But in that Quarrel Dogs and Bears,
 As well as we, must venture their's?
 This Feud by Jesuits invented,
 740 By evil Counsel, is fomented;
 There is a Machiavilian Plot,
 (Tho' ev'ry Nare olfact it not)

†. 736. *For Covenant* —] This was the *Solemn League and Covenant*; which was first framed, and taken by the *Scottish Parliament*, and by them sent to the *Parliament of England*, in order to unite the two Nations more closely in Religion. 'Twas received and taken by both Houses, and by the *City of London*; and order'd to be read in all the Churches throughout the Kingdom; and every person was bound to give his consent by holding up his hand at the reading of it. (See a Copy of it, *Lord Clarendon's Hist. of the Rebellion*, vol. 2. p. 287. (Dr. B.) and an *Encomium* upon it by the *Presbyterians*, Sir Roger L'Estrange's *Dissenters Sayings*, part 1. § 6. p. 18, &c. part 2. § 6. p. 34, &c. *Century of eminent Presbyterian Preachers*, &c. chap. 6. p. 69. 1723. *A Looking-glass for Schismatics*, &c. 1725, chap. 3. p. 86. *Calamy's Sermon before the Lord Mayor*, Jan. 14, 1645, intitled, *The Great Danger of Covenant-refusing, and Covenant-breaking. Impartial Examinat. of Mr. Neal's 3^d vol. of the Hist. of the Puritans*, p. 167. Bp. Patrick's *Continuat. of the Friendly Debate*, p. 61. See Dr. Featley's opinion of it, *Mercurius Rusticus*, N^o 18. p. 203, 204. *The Iniquity of the Covenant discover'd, to a Gentleman desiring information*, 1643.

Ib. — and the Cause's sake] Sir William Dugdale (*View of the Troubles*, &c. p. 369. *Sarason's Hist. of King Charles*, p. 638.) informs us, that Mr. Bond preaching at the *Savoy*, told his Auditors from the Pulpit, "That they ought to contribute, and pray, and do all they were able to bring in their Brethren of Scotland, for settling of God's Cause: I say (quoth he) this is God's Cause: and if our God hath any Cause, this is it; and if this be not God's Cause, then God is no God for Me; but the Devil is got up into Heaven." Mr. Calamy, in his Speech at *Guildhall*, 1643. (see L'Estrange's *Dissenters Sayings*, part 1. p. 35.) says, "I may truly say, as the Martyr
 " did

A deep Design in't to divide
 The well-affected that confide,
 745 By setting Brother against Brother,
 To claw and curry one another.
 Have we not Enemies *plus satis*,
 That *Cane & Angue pejus* hate us?
 And shall we turn our Fangs and Claws
 750 Upon our own selves, without Cause?
 That some occult Design doth lie
 In bloody *Cynarctomachy*,

"did, that if I had as many lives as hairs on my head, I would be
 "willing to sacrifice all these lives in *this Cause*."

*Which pluck'd down the King, the Church and the Lawes,
 To set up an Idol, then nick-nam'd The Cause,
 Like Bell and Dragon to gorge their own Marrows.*

The Rump Carbonaded, a Collection of Loyal Songs, vol. 2. N^o 26.

†. 739. *This feud by Jesuits invented,*] As *Don Quixote* took every
 occurrence for a Romantic Adventure, so our Knight took every
 thing he saw to relate to the Differences of State then contested;
 It is necessary to carry this in our eye, to discover the Beauties of
 the Passage. (Mr. W.) See an explication of *Feud*, and *Deadly Feud*,
Somner's Treatise of Gavelkind, Bp. Kennet's edit. 1726. p. 107.)

†. 741.—*A Machiavilean Plot.*] See Sir Roger L'Estrange's *Fable*,
 intitled, *Machiavel Condemn'd*, part 3. fab. 493. *Boccalini's Adver-*
sifements from Parnassus, cent. 1. advert. 89. edit. 1656. p. 175. and
Scrub's humourous definition of a *Plot*, *Farquhar's Beaux Stratagem*,
 act 4. p. 60. edit. 1728.

†. 751, 752. *That some occult design doth lie*—In bloody *Cynarcto-*
machy.] * *Cynarctomachy* signifies nothing in the world, but a Fight
 between Dogs and Bears, though both the Learned and Ignorant
 agree, that in such words very great Knowledge is contain'd: and
 our Knight, as one, or both of those, was of the same Opinion.
 This was not only the Knight's opinion, but that of his Party, as
 is plain from what follows. Extract of a Paper, call'd, *A Perfect*
Diurnal of some Passages of Parliament, and from other parts of the
Kingdom, from Monday, July 24. to Monday 31 of July, 1643, N^o 5.
Thursday, July 27. "From Colonel *Cromwell* there is certain News
 "come, he hath taken *Stamford*, and *Burleigh-house*; a great re-
 "ceptacle

Is plain enough to him that knows,
How Saints lead Brothers by the Nose.

755 I wish myself a Pseudo-Prophet,
But sure some Mischief will come of it ;
Unless by providential Wit,
Or Force, we averruncate it.

"ceptacle for the *Newark Cavaliers* for their inroad into *Northamptonshire*, and parts thereabouts : One thing is certified from those parts, which I cannot omit, and will cause admiration to such as hear it, *viz.* Did any man imagine upon the first fomenting of this bloody and unnatural War against the Parliament ; that such numbers of *English* and *Irish Papists* should be admitted into his Majesty's protection, to be Asserters of the *Protestant Religion* ; much less did any think, that *Brute* and *Savage Beasts* should be fetch'd from Foreign Parts, to be a terror to the *English Nation*, to compel their obedience to the King ? and yet we find it true, and are credibly inform'd, that upon the *Queen's* coming from *Holland*, she brought with her besides a Company of *Savage-Ruffians*, a Company of *Savage Bears* ; to what purpose you may judge by the sequel ; for these *Bears* were left about *Newark*, and were brought into Country Towns constantly on the Lord's Day to be baited, (such is the Religion these here related would settle amongst us) and if any went about but to hinder or but speak against their damnable Prophanations, they were presently noted as *Roundheads* and *Puritans*, and sure to be plunder'd for it ; but some of Colonel *Cromwell's* Forces coming by accident unto *Uppingham Town* in *Rutland* on the *Lord's Day*, found these *Bears* playing there in the usual manner : and in the height of their sport, cauted them to be seized upon, tied to a tree and shot." (Mr. S. W.)

We robb'd —

*The Whole of Food to pamper out the Few,
Excised your Wares,
And tax'd you round, Six-pence the Pound,
And massacred your Bears.*

The Rump ululant, *Collect. of Loyal Songs*, vol. 2. p. 247. There was an Ordinance of Lords and Commons assembled in Parliament for suppressing of public Play-houses, dancing on the Ropes, and Bear-baiting, die Sabbati 17 Julii 1647, and 'twas an article in their instructions to the Major-Generals afterwards, in the year 1655, amongst other unlawful Sports (as they call'd them) to suppress Bear-baitings, *Mercurius Politicus*, N^o 289. p. 5852. That probably might be deem'd a malignant Bear, which was forced upon old Mr. Jones, Vicar

For what Design, what Interest ?

760 Can Beast have to encounter Beast ?

They fight for no espoused Cause,

Frail Privilege, Fundamental Laws,

Nor for a thorough Reformation,

Nor Covenant, nor Protestation,

Vicar of *Wellingborough* in *Northamptonshire*, by Lieutenant *Grimes* a desperate *Brownist*; “which running between his legs took him “upon her back, and laying aside the untractableness of her nature “grew patient of her burthen: but when the Rebels dismounted “him, and one of their Ringleaders bestrid the Bear, she dismount- “ed her Rider; and, as if she had been robb’d of her Whelps, did “so mangle, rend and tear him with her teeth and paws, that the “presumptuous wretch died of his wounds soon after.” *Mercurius Rusticus*, N^o 9. p. 94.

* y. 758. Or force, ave averruncate.] Another of the same kind, which, though it appear ever so learned and profound, means nothing else but the weeding of Corn.

y. 761. They fight for no espoused Cause.] Alluding to the clamours of the Rebels, who falsely pretended, that their Liberty, Property, and Privileges were in danger. For this they are justly banter’d by a *Satyr*ist of those times, (*Sir J. Birkenhead* review’d, p. 7.)

For Liberty and Privilege,

Religion and the King,

We fought, but oh, the Golden Wedge

That is the only thing:

There lies the Cream of all the Cause:

Religion is but Whig,

Pure Privilege eats up the Laws,

And cries, for King — a fig.

See their Ciamours admirably well banter’d in *Mr. Cleveland’s Character of a London Diurnal*, Works, 1677. p. 111, 112.

y. 762. Frail Privilege, —] *Mr. Warburton* is of opinion that *FRAIL Privilege*, that is *broken*, violated, would have been better, since it alludes to the impeachment of the Five Members, which was then thought to be the highest Breach of Privilege; and was one of the most professed Causes for taking arms.

y. 764. — nor Protestation.] This *Protestation*, with the design and consequences of it may be seen in *Lord Clarendon’s Hist. of the Rebellion*, vol. 1. p. 198. and *Mr. Echard (Hist. of England*, vol. 2. p. 232.) observes, “That there was one Clause that was look’d on

“ as

765 Nor *Liberty of Consciences*,
 Nor Lords and Commons *Ordinances* ;
 Nor for the *Church*, nor for *Church-Lands*,
 To get them in their own no hands ;
 Nor *evil Counsellors* to bring

“ as a Preservative against any Alteration against Church Govern-
 “ ment: but to undeceive all persons as to that Clause ; the Com-
 “ mons made such an Explanation, to shew that the Bishops and the
 “ Church were to receive no real Benefit by it.” Mr. *Allen Blaney*,
 Curate of *Newington, Surrey*, was summon’d before the Parliament
 for preaching against the *Protestation*. *Nelson’s Collections*, vol. 2.
 p. 288.

ψ. 765. *Nor for free Liberty of Conscience*,] Thus the two first E-
 ditions read: the word *Free* was left out in 1674, and all the sub-
 sequent Editions ; and Mr. *Warburton* thinks for the worse. *Free*
Liberty being a most beautiful, and satirical *Periphrasis*, for *Licenti-*
ousness, which is the *Idea* the Author here intended to give us.

ψ. 766. *Lords and Commons Ordinances*.] The King being driven
 from the Parliament, no Legal Acts of Parliament could be made :
 therefore, when the Lords and Commons had agreed upon any Bill,
 they published it, and required Obedience to it, under the Title of,
An Ordinance of Lords and Commons. And sometimes, *An Ordinance*
of Parliament. (Dr. B.) See these *Ordinances* proved illegal, by the
 Members of the University of *Oxford*, in a Tract, intitled: *Reasons*
of the present Judgment of the University of Oxford concerning the
Solemn League and Covenant, &c. publish’d in the year 1646, p. 46.
 Mr. *Cleveland* speaking of these *Ordinances*, (*Character of a London*
Diurnal) merrily observes, “ That an *Ordinance* is a Law still-born ;
 “ dropp’d before quicken’d with the Royal Assent. ’Tis one of the
 “ Parliament’s *By Blows*, (*Acts* only being Legitimate) and hath no
 “ more Sire, than a *Spanish* Jennet that is begotten by the Wind.”
 See *Walker’s Hist. of Independency*, part 1. p. 15. edit. 1661.

ψ. 767, 768. *Nor for the Church, nor for Church-Lands,—To get*
them into their own hands.] The way of *sequestering*, and invading
 Church-Livings by a Committee for that purpose, is well known.
 It was so notoriously unjust and tyrannical, that even *Lilly* the Si-
 drophele of this Poem, could not forbear giving the following re-
 markable Instance. “ About this time (1646) says he, the most fa-
 “ mous Mathematician of all Europe, Mr. *William Oughtred*, Parson
 “ of *Aldbury* in *Surrey*, was in danger of *Sequestration* by the Com-
 “ mittee of, or for, *Plunder’d Ministers* ; (*Ambodexters* they were)
 “ several considerable Articles were deposed, and sworn against
 “ him, material enough to have *sequestered* him ; but that upon his
 “ day

770 To justice, that seduce the King;
 Nor for the Worship of us Men,
 Tho' we have done as much for them.
 Th' *Ægyptians* worship'd *Dogs*, and for
 Their Faith made internecine War.

"day of hearing, I applied myself to Sir *Bulstrode Whitelocke*, and all
 "my own Friends, who in such numbers appear'd in his behalf,
 "that though the Chairman, and many other *Presbyterian* Mem-
 "bers were stiff against him; yet he was clear'd by the major num-
 "ber. The Truth is, he had a considerable Parsonage, and that on-
 "ly was enough to sequester any moderate Judgment. He was also
 "well known to affect His Majesty. In these times many worthy
 "Ministers lost their Livings or Benefices for not complying with
 "the *Three penny Directory*. Had you seen (O Noble Squire) what
 "pitiful *Idots* were prefer'd into sequester'd Church Benefices, you
 "would have been grieved in your soul; but when they came be-
 "fore the *Classis* of *Divines*, could these *Simpletons* only say, They
 "were converted by hearing such a Sermon, such a Lecture of that
 "godly man *Hugh Peters*, *Stephen Marshall*, or any of that *Gang*, he
 "was presently admitted." *Lilly's Life*, p. 58, 59. (Mr. B.) They
 sequestered the Estates of dead men; see an account of the Se-
 questration upon Sir *William Hunstley's* Estate after his death; though
 he never was question'd for Delinquency during his life. *History of*
Independency, part 1. p. 128.

§. 769, 770. *Nor evil Counsellors — To justice, &c.*] Alluding to
 the unreasonable Clamours of the Members at *Westminster*, against
 the King's Friends, whom they stiled *Evil Counsellors*, and order'd a
Committee, October 1641, to prepare Heads for a Petition to the
 King against them, (*Nelson's Collections*, vol. 2. p. 510.) which Per-
 sons they mark'd out as *Delinquents*, with a request previous to the
Treaty of *Newport* in the *Isle of Wight*, to have them excepted from
 Pardon. And these were such as were unwilling to give up the
Constitution. (See their Names, *Impartial Examination of Mr. Neal's*
third volume of the History of the Puritans, p. 333, 334, 335.)

§. 773. *Th' Ægyptians worship'd Dogs.*] *Anubis*, one of their Gods,
 was figur'd with a Dog's Face. (See *Montfaucon's Antiquity explain'd*,
 vol. 2. part 2. b. 1. p. 197.) The Worship of the *Ægyptians* is ex-
 posed by *Juvenal*, Sat. 15. lin. 1, &c.

Quis nescit, Volusi Bythinice, qualia demens
Ægyptus portentis colat, Crocodilon adorat
Pars hæc —

How Ægypt, mad with Superstition grown,
Makes Gods of Monsters, but too well is known:

775 Others ador'd a Rat, and some
For that Church suffer'd Martyrdom.

One Sect devotion to Nile's Serpent pays,
Others to Ibis, that on Serpents preys.
Where Thebes, thy hundred Gates lie unrepair'd,
And where maim'd Memnon's magic Harp is heard;
Where these are mould'ring, let the Sots combine
With pious care a Monkey to enshrine:
Fish-Gods you'll meet with Fins and Scales o'ergrown,
Diana's Dogs ador'd in ev'ry Town,
Her Dogs have Temples, but the Goddess none.
'Tis mortal Sin an Onion to devour,
Each Clove of Garlick is a sacred pow'r.
Religious Nations sure, and blest'd abodes,
Where ev'ry Orchard is o'er-run with Gods!
To kill is Murder, Sacrilege to eat
A Kid or Lamb, Man's Flesh is lawful meat.

Mr. Dryden.

The Egyptians likewise worship'd Cats, see an instance of their extreme Severity in punishing a noble Roman with Death, who kill'd a Cat by mistake: notwithstanding the Egyptian Nobility interposed in his behalf. Vid. *Diodori Siculi Rer. Antiqu. lib. 2. cap. 4. p. 36. Antiquity explain'd by Montfaucon, vol. 2. part 2. b. 1. ch. 17. p. 202.* See an account of Egyptian Deities, from *Athenæus*, in Dr. *Lightfoot's Miscellanies*, chap. 55. Works, vol. 1. p. 1027. Mr. *Purchase* gives from *Saint Jerome*, and *Ortelius*, one remarkable instance. *Crepitus Ventris inflati, Pelusiaca religio est.* (*Pilgrims*, vol. 5. book 6. chap. 4. p. 641.)

¶ 775. Others ador'd a Rat—] the *Ichneumon*, the Water-Rat of the Nile. *Diodorus Siculus* mentions this (*Rer. Antiquar. lib. 2. chap. 4. p. 36.* Vid. *Voss. de Idololatriâ, lib. 3. p. 1131, 1132.*) The *Ichneumon* was a great enemy to the *Asp* and *Crocodile*, (vid. *Diodori Siculi, id. ib. p. 37.*) *Plinii Nat. Hist. lib. 4. cap. 34, 35.*) The manner of destroying them is described by *Dubartas*, (*Divine Weeks*, p. 200.) in the following manner.

Thou mak'st the *Ichneumon*, whom the *Memphs* adore,
To rid of Poysons Nile's manured Shore:
Altho' indeed he doth not conquer them,
So much by Strength, as subtle Stratagem.—
So Pharaoh's Rat ere he begins the fray
'Gainst the blind *Aspick*, with a cleaving Clay
Upon his Coat he wraps an earthen Cake,
Which afterwards the Sun's hot beams do bake:
Arm'd with this Plaster, th' *Aspick* he approacheth,
And in his throat his crooked Tooth he broadeth;

While

The Indians fought for the Truth
Of th' Elephant and Monkey's Tooth :

*While the other bootless strives to pierce and prick
Through the hard temper of his Armour thick.
Yet knowing himself too weak with all his wile
Alone to match the scaly Crocodile,
He with the Wren his ruine doth conspire :
The Wren, who seeing him pres'd with Sleep's desire,
Nile's Pois'ny Pyrate, press the slimy shore,
Suddenly comes, and hopping him before,
Into his Mouth he skips, his Teeth he pickles,
Cleanseth his Palate, and his Throat so tickles,
That charm'd with Pleasure, the dull Serpent gapes
Wider and wider with his ugly Chaps :
Then like a shaft the Ichneumon instantly
Into the Tyrant's greedy Gorge doth fly,
And feeds upon that Glutton, for whose Riot,
All Nile's fat Margent could scarce furnish Diet.*

And Mr. Rollin (*Ancient Hist. of the Egyptians, &c.* 2^d edit. vol. 1. p. 42.) observes, that he is so great an enemy to the Crocodile, that he destroys his Eggs, but does not eat them. (See more *Chronic. Chronicor. Eccles. lib. 2. p. 411. Gruteri Fax Artium, tom. 1. p. 116. Purchase his Pilgrims, vol. 5. p. 640. Montaigne's Essays, vol. 2. chap. 12. p. 186. Spectator, N^o 126. Mice were likewise worshiped in some places; Mendesi Murem colunt. Not. Select. in Juven. ed. Hennini, p. 890. Vid. Chartarii Imagin. Deor. qui ab Antiquis colebantur, p. 63. Memoirs of Martin Scriblerus, book 1. chap. 14. Scot's Discourse of Devils and Spirits, chap. 23. Discovery of Witchcraft, p. 525.*

†. 778. ——— and Monkey's Tooth.] 'Twas worshiped by the People of Malabar and Ceylon. Malaberes & Cheilonenses Πικνα-λαίχοι sunt. Notum è Linschotano Cheilonenses Lusitanis anno 1554. pro solo dente Simiæ, religiosè abs illis culto, & in monte Adami intercepto, obtulisse 700000 Ducatorum. Spicileg. Hen. Christoph. Hennin. ad Sat. 15 Juvenal. p. 667. See Linscoten's Voyages, chap. 44. p. 81. printed by John Wolf. Le Blanc's Travels. * "When 'twas
"burnt at the instance of the Priests, as soon as the fire was kindled,
"all the People present were not able to endure the horrible Stink
"that came from it, as if the fire had been made of the same in-
"gredients, with which Seamen used to compose that kind of Gra-
"nados, which they call Stinkards." See an account of a Law-Suit
between a couple of Convents for a Human Tooth found in a Ca-
tacomb, each of them pretending that it belong'd to a Saint who
was of their Order. Tatler, N^o 129.

- And many, to defend that Faith,
 780 Fought it out *mordicus* to death :
 But no Beast ever was so slight,
 For Man, as for his God, to fight.
 They have more Wit, alas ! and know
 Themselves and us better than so.
 785 But we, who only do infuse
 The Rage in them like *Boute-feus* ;
 'Tis our Example that instils
 In them th' Infection of our Ills.
 For, as some late Philosophers
 790 Have well observ'd, Beasts, that converse
 With Man, take after him, as Hogs

Y. 780. *Fought it out Mordicus to death.*] Vid. *Stephani Thesaur. Linguae Latinae* sub voce *Mordicus*. When *Catesby* advised King *Richard the Third* to fly and save his life, (see *Shakespeare's King Richard the Third*, act 5. sc. the last) he answer'd,

*Slave, I have set my Life upon a Cast,
 And I will stand the Hazard of the Dye.*

Y. 786. — like *Boute-feus*.] * *Boute-feus* is a *French* word, and therefore it were uncivil to suppose any *English* Person (especially of Quality) ignorant of it, or so ill-bred as to need any Exposition.

Y. 795, 796, 797. *We read in Nero's time, the Heathen, — When they destroy'd the Christian Brethren, — They sew'd them in the Skins of Bears, &c.*] This is confirm'd by *Tacitus*, (*Annal.* lib. 15. p. 168. *Lugd. Batav.* 1589.) Et pereuntibus addita ludibria, ut Ferarum tergis contexti, laniatu Canum interirent. In this he was imitated by *Bazilowits*, the Great Duke (or rather Tyrant) of *Muscovy* : who used to punish his Nobility who offended him in this manner : covering them with *Bears Skins*, and baiting them with fierce *English Mastiffs*. (*Rerum Muscovitic. Comment.* à *Sigismundo*. 1600. pag. 196.)

Y. 800. *Of this lewd Antichristian Game.*] Alluding probable to *Pryn's Histrio-mastix*, (p. 556. and 583.) who has endeavour'd to prove it such, from the 61 Canon of the sixth Council of *Constantinople*, which he has thus translated : “ Those ought also to be
 “ sub-

Get Pigs all th' Year, and Bitches Dogs.
 Just so, by our example, Cattle
 Learn to give one another battle.

795 We read in *Nero's* time, the Heathen
 When they destroy'd the *Christian Brethren*,
 They'd sew'd them in the Skins of *Bears*,
 And then set Dogs about their ears :
 From whence, no doubt, th' Invention came
 800 Of this lewd antichristian Game.

To this, quoth *Ralpho*, verily
 The Point seems very plain to me :
 It is an antichristian Game,
 Unlawful both in Thing and Name.

“ subject to Six years Excommunication, who carry about *Bears*, or
 “ such like Creatures for Sport, to the hurt of simple People.” Our
 Knight was not the only stickler in those times against *Bear baiting*.
 Colonel *Pride* a *Foundling* and *Drayman*, was likewise a *Hero* in these
 kind of Exploits; as we learn from a Ballad upon him; which
 having describ'd his zeal against *Cock fighting*, goes on thus :

But flusht with these Spoils, the next of his Toils
Was to fall with Wild-beasts by the ears ;
To the Bearward he goeth, and then open'd his Mouth,
And said, Ob ! are you there with your Bears ?
The Crime of the Bears was, they were Cavaliers,
And had formerly fought for the King ;
And had pull'd by the Burrs the Round-headed Curs,
That they made their Ears to ring.

(*Collection of Loyal Songs*, reprinted 1731. vol. 1. p. 184.) Indeed
 the Rebels seem'd enemies to all kinds of public Diversions, if we
 may believe a merry *Cavalier*, who triumphs at the approach of a
 free Parliament, in the following words.

A Hound and a Hawk no longer
Shall be tokens of Disaffection :
A Cock-fight shall cease
To be Breach of the Peace ;
And a Horse-race an Insurrection.

- 805 First for the Name, the Word *Bear-baiting*
 Is carnal, and of Man's creating :
 For certainly there's no such Word
 In all the *Scripture* on Record :
 Therefore unlawful, and a Sin ;
- 810 And so is (secondly) the *Thing*,
 A vile *Assembly* 'tis, that can
 No more be prov'd by Scripture, than
Provincial, Classick, National,
 Mere human Creature-Cobwebs all.

†. 806. *Carnal, and of Man's creating.*] This is a Banter upon the Members of the Assembly of Divines, who in their Note upon *Genesis*, chap. 1. ver. 1. libel the King for *Creating of Honours*. (See *Mr. Butler's Remains*, p. 226.)

†. 807, 808. *For certainly there's no such Word—In all the Scripture on record.*] “The Disciplinarians held, ‘That the Scripture of “God is” in such sort the rule of human Actions, that simply, “whatever we do, and are not by it directed thereto, the same is “Sin.”’ Hooker’s *Ecclesiastical Polity*, book 2. §. 2. Of this stamp were the *French Huguenots* mentioned by *Montlue*, who were so nicely scrupulous, that they made a conscience of paying their Landlords their Rents, unless they could shew a Text for it. (*L’Estrange’s Fables*, part 2. fab. 26.) In a Tract printed in those times, intitled, *Accommodation discommended, as incommodious to the Commonwealth*; p. 3. are the following words. “First, *Accommodation* is not the language of *Canaan*, and therefore it cannot conduce to the peace of “*Jerusalem*. 2. It is no *Scripture word*: now to vilify the Ordinances which are in Scripture, and to set up *Accommodation*, which “is not in Scripture; no not so much as in the *Apocrypha*, is to relinquish the *Word*, and follow the Inventions of Man, which is “plain Popery.” Mr. Cowley, in his Tract, intitled, *A Puritan and Papist*, published in the times, (and reprinted 1681-2, p. 6.) exposes them, for their folly in this respect :

*What mighty Sums have they squeez’d out o’th’ City,
 Enough to make them poor, and something witty ;
 Excise, Loan, Contributions, Pole-Monies,
 Briber, Plunder, and such Parliament Privileges ;
 Are words which you ne’er learn’d in Holy-Writ,
 Till the Spirit of your Synod mended it.*

- 815 Thirdly, It is idolatrous ;
 For when Men run a whoring thus
 With their inventions, whatsoe'er
 The Thing be, whether *Dog* or *Bear*,
 It is Idolatrous and *Pagan*,
 820 No less than worshiping of *Dagon*.
 Quoth *Hudibras*, I smell a *Rat* ;
Ralpho, thou dost prevaricate :
 For though the *Thesis* which thou lay'st
 Be true *ad amussim*, as thou say'st ;

† 811. *A vile Assembly 'tis, &c.*] Meaning the *Assembly of Divines*, composed chiefly of *Presbyterians*; for pretending that their Form of Church Government, by *Classical*, *Provincial*, and *National Assemblies*, was founded on the Authority of Scripture, when no such Words as *Classical* &c. are to be met with there. (Dr. B.) Sir *John Birkenhead* (see *Assembly-man*, p. 22.) speaks of them as follows. "Weigh him single, and he has the Pride of Three *Tyrants*, the Forehead of Six *Goalers*, and the Fraud of Six *Brokers*; and take them in the bunch, and their whole *Assembly* are a Club of *Hypocrites*, where six Dozen of *Schismatics* spend two hours for four Shillings apiece." What opinion the learned Mr. *Selden* had of them appears from the following account. "The House of Parliament once making a question, whether they had best admit Bishop *Usher* to the Assembly of Divines? he said, they had as good enquire, whether they had best admit *Inigo Jones*, the King's *Architect*, to the Company of Mouse-trap makers." *Append. ad Libr. Nigr. Scaccarii per Th. Hearne*, vol. 2. p. 594. See the Noble *Historian's* Character of them, (*Hist. of the Rebellion*, vol. 1. p. 414. Mr. *Milton's*, in the *Impartial Examination of Mr. Neale's 2^d vol. of the History of the Puritans*, p. 380. and the opinion of Dr. *Gregory Williams*, Lord Bishop of *Ossory*. *Century of eminent Presbyterian Preachers*, Pref. p. 3, 4. and Mr. *Whitelock's* in his *Memorials*, p. 71.)

† 816, 817. *For when Men run a whoring thus — With their Inventions, &c.*] See *Psalms* 106. 38.

† 820. — *worshiping of Dagon*] See 1 Maccab. x. 84. xi. 4.

† 821. *Quoth Hudibras, I smell a Rat.*] See *Don Quixote*, vol. 2. chap. 10. p. 131.

† 824. *ad amussim.*] Exactly. Vid. *Erasmi Adag. chil.* 1. cent. 5. prov. 96.

- 825 (For that *Bear-baiting* should appear
Jure divino lawfuller
 Than *Synods* are, thou dost deny,
Totidem verbis; so do I:)
 Yet there's a Fallacy in this;
- 830 For if by sly *Homœosis*,
Tussis pro crepitu, an Art
 Under a Cough to slur a F--t,
 Thou woud'st sophistically imply,
 Both are unlawful, I deny.
- 835 And I (quothe *Ralpho*) do not doubt
 But *Bear-baiting* may be made out
 In Gospel-times, as lawful as is
Provincial, or *Parochial Classis*:
 And that both are so near of kin,
- 840 And like in all, as well as Sin,
 That put 'em in a bag, and shake 'm,
 Your self o' th' sudden wou'd mistake 'em,

ψ. 830.—*Homœosis*.] An explanation of a Thing, by something resembling it.

ψ. 831, 832. *Tussis pro crepitu, an Art &c.*] These two lines left out in the Editions 1674. 8684. 1689. 1700. and restor'd 1704. See *Ray's Proverbs*, 2^d edit. p. 179.

ψ. 849. *Mira de lente, as 'tis i' th' Adage*,—*That is, to make a Leek a Cabbage*.] *Rodolphus Agricola*, Vir immortalitate dignus, libro *Dialecticæ* tertio, testatur apud Græcos proverbio dici solere, *Egregia de lente*, quoties res humilis et pusilla magnis laudibus attolleretur: perinde quasi *lentem, minutum*, ac vile legumen splendidis encomiis efferas: Opinor Græcis efferri hunc in modum, Δεινὰ περὶ παντὶς. *Erasmi Adag. Chil. 4. Cent. 5. Prov. 30.*

ψ. 851. *Thou wilt at best but suck a Bull*.] Alluding to that proverbial saying; *As wise as the Waltham Calf, that went nine miles to suck a Bull*. The Cynick said of two impertinent Disputants, (See *Spectator* N^o 138) "The one of these Fellows is milking a *Ram*, and the other
 " holds

And not know which is which, unless
You measure by their Wickedness :

845 For 'tis not hard t' imagine whether
O' th' two is worst, tho' I name neither.

Quoth *Hudibras*, thou offer'st much,
But art not able to keep touch.

Mira de lente, as 'tis i' th' Adage,
850 *Id est*, to make a Leek a Cabbage ;
Thou wilt at best but *suck a Bull*,
Or Shear-Swine, all Cry and no Wool ;
For what can *Synods* have at all,
With *Bear* that's *Analogical* ?

855 Or what relation has debating
Of Church-Affairs, with *Bear-baiting* ?
A just Comparifon still is
Of Things *ejusdem generis*.

And then what *Genus* rightly doth
860 Include and comprehend them both ;

“ holds the Pail. This and the following line thus alter'd 1674.

*Thou canst at best but overstrain
A Paradox, and thy own Brain.*

Thus they continued in the editions 1684, 1689, 1700, restored in 1704, in the following blundering manner, *Thou'lt be at best but suck a Bull*, &c. and the blunder continued, I believe, in all the editions to this time.

†. 852. *Or sheer Swine, all Cry and no Wool.*] “ Now that ever
“ a wife Woman should see her Master come to this, to run a *Wool-*
“ *gathering*: I would it were so well; but the *Wool* that we shall
“ have, is as much as the Devil (God blefs us) got, when *he shere a*
“ *Hog*. (*Don Quixote*, vol. 3. chap. 13. p. 116. *Gayton's Notes*,
book 1. chap. 5. p. 17.

†. 854. — *Analogical.*] i. e. Proportional.

†. 860. *Include, &c.*] In the two first editions of 1663.

Comprehend them inclusive both ;

†. 862.

- If *Animal*, both of us may
 As *justly* pass for *Bears* as they;
 For we are Animals no less,
 Although of diff'rent *Specieses*.
- 865 But, *Ralpho*, this is no fit place,
 Nor time to argue out the Case:
 For now the Field is not far off,
 Where we must give the World a proof
 Of Deeds, not Words, and such as suit
- 870 Another manner of Dispute.
 A Controversy that affords
 Actions for Arguments, not Words:
 Which we must manage at a rate
 Of Prowess and Conduct adequate

§. 862. *As likely*—] In the two first editions.

§. 871, 873. *A Controversy that affords — Actions for Arguments, not Words:*] Alluding to the character of *Drances* in *Virgil's Æneid*, lib. 11. 338, 339.

— *Lingua melior, sed frigida bello*
Dextera —

Such persons may in the style of the Writer of *The famous History of Guy Earl of Warwick*, cant. 4. be call'd "Good proper Fellows of "their tongues, and tall."

§. 876. *All the Godly, &c.*] The *Presbyterians*, and *Sectaries* of those times, call'd themselves the *Godly*, and all that were for the Church and King the *Ungodly*; though they themselves were a pack of the most *sanctified Knaves* that ever lived upon earth: and 'twas the observation of *Harry Martin*, *L'Estrange's Fables*, part 2. moral to fab. 87. "That one *Godly Knave* was worth fifty *Arrant Knaves*, "and in proof, he offer'd to be judged by the *Four Evangelists*." *Rebel*. "I laugh to think how when I counterfeit a whining Passion, "and talk of God and Goodness, walk with a sad and mortified "countenance, how I'm admired among the Brethren, and stiled "A Man of God." *Committee-man Curried*, by *Sam. Sheppard*, act 3. p. 9. 1674. *Royal Library Cambridge*. They acted very much like that consummate Hypocrite, *Richard Duke of Gloucester*, in whose mouth

- 875 To what our Place and Fame doth promise,
 And all the Godly expect from us.
 Nor shall they be deceiv'd, unless
 We're slurr'd and outed by Success:
 Success, the Mark no mortal Wit,
 880 Or surest Hand, can always hit:
 For whatsoe'er we perpetrate,
 We do but row, w'are steer'd by Fate,
 Which in Success oft disinherits,
 For spurious Causes, noblest Merits.
 885 Great Actions are not always true Sons
 Of great and mighty Resolutions:

mouth *Shakespear* (See *Richard the Third*, act 1. vol. 5. p. 422.) puts the following Words:

*But then I sigh, and with a piece of Scripture
 Tell them, that God bids me do good for evil:
 And thus I cloke my naked Villany,
 With old odd ends stolen forth of Holy Writ,
 And seem a Saint when most I play the Devil.*

Mr. Cowley (See *Cutter of Coleman-street*, act 1. sc. 2.) describes them in the character of *Barebottle*, the *Soap-boiler*; "He was a very
 "Rogue that's the truth on't, in the business between Man and
 "Man; but as to *Godward*, he was always accounted an upright
 "Man, and very devout." (See the *Fable of the Hypocrite*. *L'Esfrange*
 vol. 1. *Fable* 497.)

§. 882.—w'are steer'd by Fate.] The *Presbyterians* in those days, were exceeding zealous for the doctrine of *Predestination*; and of opinion, that all things must happen as was decreed or fated. (Dr. B.) The Author of *A Tale of a Tub*, (p. 199.) speaking of *Jack* (the *Calvinist*, or *Presbyterian*) says, "He would shut his Eyes as he
 "walk'd along the streets, and if he happen'd to bounce his head
 "against a post, or fall into the kennel (as he seldom fail'd to do one
 "or both) he would tell the gibing Prentices that look'd on, that
 "he submitted with entire resignation as to a trip or a blow of fate;
 "with which he found by long experience, how vain it was either to
 "wrestle or cuff; and whoever durst undertake to do either, would
 "be sure to come off with a swinging Fall, or a bloody Nose: It was

Nor do the bold'st Attempts bring forth
 Events still equal to their Worth :
 But sometimes fail, and in their stead
 890 Fortune and Cowardice succeed.
 Yet we have no great Cause to doubt,
 Our Actions still have born us out :
 Which tho' th'are known to be so ample,
 We need not copy from Example ;
 895 We're not the only Person durst
 Attempt this Province, nor the first.
 In Northern Clime a val'rous Knight
 Did whilom kill his *Bear* in Fight,

“ ordained, said he, some few days before the Creation, that my
 “ Nose and this very Post should have a Rencounter, and therefore
 “ Providence thought fit to send us both into the World in the same
 “ Age, and to make us Countrymen and Fellow Citizens. Now had
 “ my Eyes been open, it is very likely the business had been a great
 “ deal worse ; for how many a confounded slip is daily got by Man,
 “ with all his foresight about him.” Of this opinion was that *Lay-
 elderly Coachman*, (See *L'Estrange's Fables*, vol. 2. *fab.* 276.) who, as
 a Person of Honour was following his *Bowl* upon a cast, and cry-
 ing *Rub, rub, rub*, to it, cross'd the Green upon him, with these words
 in his mouth : *My Lord, leave that to God*. See *Speilator*, No 142.
 and an account of the *Stoical Interpretation of Fate*, *Ægidii Men-
 gii Observat.* in *Diogenem Laertium*, lib. 7. *segm.* 150. p. 321.

ψ. 897, 898. *In Northern Clime a val'rous Knight — Did whilom
 kill his Bear in Fight, &c.*] Whether this is true *History*, or *Fiction*,
 I really cannot tell, though in both *Romance* and *History* there are
 instances of Knights killing of *Bears*. See the *History of Fortunatus*,
 (who kill'd a *Wild Bear*,) chap. 8. *Vulgaria*, vol. 3. No 3. *Biblioth.
 Pepysian*. *Amadis of Greece*, or *the Knight of the Burning Sword*, ch. 2.
 p. 2, 3, 4^{to}. *English Lovers*, a *Romance*, 1652, part 2. b. 2. p. 170.
 and *Robinson Crusoe*. An account of the remarkable defeat of a *Wild
 Bear* in the presence of *Basilides* (*Basilowitz*) Tyrant of *Muscovy*.
 (Rer. *Muscoviticar.* *Comment.* *Sigismundi*, &c. 1600. p. 318.) and a
 latter instance of the King of *Sweden's* hunting and killing *Wild
 Bears* with only a *Forked-stick* in his hand. *Military Hist. of Charles
 XII. King of Sweder*, by *Gustavus Adlerfeld*, 1740. vol. 1. p. 21.

And wound a Fidler : We have both
 900 Of these the Objects of our Wroth,
 And equal Fame and Glory from
 Th' Attempt, or Victory to come.
 'Tis sung, there is a valiant *Mamaluke*
 In foreign Land, yclep'd ——
 905 To whom we have been oft compar'd
 For Person, Parts, Address, and Beard ;
 Both equally reputed stout,
 And in the same Cause both have fought :
 He oft in such Attempts as these
 910 Came off with Glory and Success :

†. 903. — *Mamaluke*.] * *Mamaluke's* the Name of the Militia of the *Sultans* of *Ægypt* ; it signify'd a *Servant* or *Soldier* ; they were commonly Captives, taken from amongst the *Christians*, and instructed in Military Discipline, and did not marry : their Power was great, for, besides that the *Sultans* were chosen out of their Body, they disposed of the most important Offices of the Kingdom ; they were formidable about 200 Years, 'till at last, *Selim*, *Sultan* of the *Turks*, routed them, and kill'd their *Sultan*, near *Aleppo*, 1516, and so put an end to the Empire of the *Mamalukes*, which had lasted 267 Years. *Paulus Jovius*, &c.] see *Baumgarten's Travels*, *Churchill's Voyages*, &c. vol. 1. p. 407. &c. edit. 1732. *Purchase's Pilgrims*, part. 2. lib. 6. p. 841, 842. Ibid. vol. 5. book 6. p. 657, 658. *Fuller's History of the Holy War*, book 2. chap. 40. p. 97. book 4. chap. 19. p. 200. *Sandys's Travels*.

†. 904. *In foreign Land, yclep'd ——*] The Writers of the *General Historical Dictionary*, vol. 6 p. 291. imagine, “ that the Chasm here “ is to be fill'd with the words *Sir Samuel Luke*, because the Line before it, is of Ten syllables, and the measure of the Verse generally “ used in this Poem is of Eight.

†. 905. *To whom we have been oft compar'd*.] See Preface, and Mr. *Butler's Memoirs*, 1649, 1650, where he has given a most ludicrous description of *Sir Samuel Luke's* Person, in *Prose* and *Verses*. *Sir Samuel* was Governor of *Newport Pagnel* in the County of *Bucks*. In the MS. Collections of my worthy friend the Rev^d Dr. *Philip Williams*, late President of *Saint John's College, Cambridge*, and now Rector of *Barrow* in *Suffolk*, vol. 3. N^o 62. there is an original Letter from
 Sir

Nor will we fail in th' Execution,
 For want of equal Resolution.
 Honour is like a Widow, won
 With brisk Attempt and putting on ;
 915 With ent'ring manfully, and urging,
 Not slow Approaches, like a Virgin.
 This said, as yerst the *Phrygian* Knight,
 So ours, with rusty Steel did smite

Sir Samuel Luke, to Mr. Pym, intimating that the Earl of *Essex's* Forces had beat the King's Garrison out of *Newport*, Oct. 29, 1643. and a letter in the same volume (N^o 67. Novemb. 2.) desiring the weekly Sum of 1000 *l.* for the Garrison of *Newport*, to be raised in the Counties of *Bedford*, *Hertford*, and *Northampton*, and another in vol. 4. N^o 3. to Mr. *Lenthall* the *Speaker*, giving an account of the State of *Newport Pagnel*, of which he was then Governour. See *Whitelocke's Memorials*, 2^d edit. 1732. p. 144. *W. Lilly's History of his Life and Times*, edit. 1715. p. 46. In January 11, 1646, "an Order for "Four Thousand five hundred Pounds for Sir Samuel Luke his Ar- "rears out of *Goldsmith's-Hall*," (*Whitelock* *ibid.* p. 234.) and yet, notwithstanding his active behaviour against the King, and his Friends at that time, (some remarkable instances of which are upon record, and among the rest, that of his plundering the Duke of *Vendosme* about February 1642, at *Uxbridge*, in his return from visiting the King at *Oxford*, tho' he had obtain'd a Pass from the *Close Committee*, that he might be free from any Lett or Molestation in his Journey ; *Mercurius Rusticus*, N^o 8. p. 87, 88.) I cannot but think, that the Writer of Mr. *Butler's* short Life, is mistaken in his observation ; "That Sir Samuel Luke, to his dishonour, was an eminent Com- "mander under the *Usurper Cromwell*." For Sir Samuel Luke, and his Father Sir *Oliver Luke*, are both in the list of the *Secluded Members*, who were turn'd out, or forcibly kept out of the House, to make way for the King's Tryal and Murder. (See *Rusworth's Collections*, vol. 7. p. 1355. *Walker's History of Independency*, part 1. p. 36. 46. *Impartial Examination of Mr. Neal's* 4th vol. of the *Hist. of the Puritans*, p. 250, &c.)

ψ. 913. Honour is like a Widow won.] See *Hudibras at Court*, *Remains*. — *Ray's Proverbs*. — and the Conditions of marrying Widows by the *Salique* and *Saxon Laws*. *Stephani Jo. Stephani* in lib. 5. *Hist. Daniae Saxonis Grammatici*, p. 122. and *Speculator*, N^o 566.

His *Trojan Horse*, and just as much
 920 He mended Pace upon the Touch ;
 But from his empty Stomach groan'd
 Just as that hollow Beast did sound,
 And angry answer'd from behind,
 With brandish'd Tail and Blast of Wind.
 925 So have I seen, with armed Heel,
 A Wight bestride a *Common-weal* ;

ŷ. 917, 918. *This said, as yerst the Phrygian Knight,—So ours with rusty Steel did smite—His Trojan Horse, &c.*] Alluding to *Laocœon*, who suspecting the treachery of the *Grecians*, smote their *Wooden Horse* with a Spear:

— Equo ne credite, *Teucri*, &c.

Virgil Æn. 2. 48. &c. see Mr. Dryden's Translation.

ŷ. 921, 922. *But from his empty Stomach groan'd,—Just as the hollow Beast did sound.*] *J. Taylor*, the Water-Poet, Works, p. 3. thus describes the *Trojan Horse*:

*When aged Ganymede carousing Nectar,
 Did leave the Greeks much matter to repine on ;
 Until the Wooden Horse of trusty Sinon
 Foal'd a whole Litter of mad Colts in Harness,
 As furious as the Host of Holofernes.*

See *Don Quixote*, vol. 4. chap. 41. 394.

ŷ. 925, 926. *So have I seen with armed Heel,—A Wight bestride a Common-weal, &c.*] Alluding probably to that harmless inoffensive Person *Richard Cromwell* ; who was dispossest'd of the Government as *Protector*, in a small time ; which is hinted at by the following *Loyal Songsters*.

*But Nol a Rank Rider gets first in the Saddle,
 And made her show tricks, and curvet, and rebound ;
 She quickly perceiv'd he rode widdle-waddle,
 And like his Coach-horses, threw his Highness to ground.
 Then Dick being lame, rode holding by the Pummel,
 Not having the wit to get hold of the Rein ;
 But the Jade did so snort at the sight of a Cromwell,
 That Poor Dick and his Kindred turn'd Footmen again.*

A Ballad. Collect. of Loyal Songs, reprinted 1731, vol. 2. p. 231.

The

While still the more he kick'd and spurr'd,
The less the fullen Jade has stirr'd.

The Notes upon this *Canto* cannot be better concluded, than with a Compliment paid to Mr. *Butler*, by a Poet, who was the best imitator of the Life and Spirit of *Hudibras*. It is a good defence of our Poet, for abruptly breaking the thread of his narration at the end of this *Canto*.

*But shall we take the Muse abroad,
To drop her idly on the road ;
And leave our Subject in the Middle,
As Butler did his Bear and Fiddle ?
Yet he, consummate Master, knew
When to recede, and where pursue :
His noble Negligences teach
What other Folks despair to reach ;
He perfect Master climbs the Rope,
And balances your Fear and Hope.
If after some distinguish'd Leap
He drops his Pole, and seems to slip ;
Strait gath'ring all his active Strength,
He rises higher half his length ;
With wonder you approve his Slight,
And owe your Pleasure to your Fright.
But like poor Andrew, I advance
False Mimic of my Master's Dance,
A-round the Cord a-while I sprawl,
And then, tho' low, in Earnest fall.*

Prior's Alma, Cant. 2. (Mr. B.)

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H U D I B R A S.

The ARGUMENT of THE SECOND CANTO.

*The Catalogue and Character
Of th' Enemies best Men of War ;
Whom, in a bold Harangue, the Knight
Defies, and challenges to fight :
H' encounters Talgol, routs the Bear,
And takes the Fidler prisoner,
Conveys him to enchanted Castle,
There shuts him fast in Wooden Bastile.*

C A N T O II.

THERE was an ancient sage *Philosopher*,
That had read *Alexander Ross* over,
And swore the World, as he cou'd prove,
Was made of *Fighting* and of *Love* ;

ARGUMENT. *Æ. 8. Then shuts him fast in Wooden Bastile.*] In the *Stocks*. The State Prison in France so call'd. See *History of the Bastile at Paris*, by *Constantine de Renneville*, translated into English, 1715. *Bastile* ab *Anglis*, cum hic dominarentur, ut vulgo creditur, constructa, tametsi *Ruæus* scribat *Hugonem Aubriorum*, Præfectum urbis, id munimentum regnante *Carolo V.* fecisse, &c. Vid. *Zeillari Topograph. Gallicæ*, vol. 1. p. 44.

CANT. *Æ. 1, 2. There was an ancient sage Philosopher,--That had read Alexander Ross over.*] This Verse runs the same fate with the eleventh of the first *Canto*, in being censured by Mr. *Addison*, (*Spectator*, No 60.) for being more frequently quoted than the finest pieces of Wit in the whole ; as he gives no reason, why this Couplet does not deserve a quotation, so his Censure lets us know what a value Men of

- 5 Just so *Romances* are, for what else
 Is in them all, but *Love* and *Battles*?
 O' th' first of these w' have no great matter
 To treat of, but a World o' th' latter;
 In which to do the Injur'd Right,
 10 We mean, in what concerns just Fight.
Certes our Authors are to blame,
 For to make some well-sounding Name
 A Pattern fit for modern Knights
 To copy out in Frays and Fights,
 15 (Like those that a whole Street do raze,

Wit have put upon it; (Mr. B.) *Alexander Ross* was a *Scotch Divine*, (and one of the Chaplains to King *Charles I.*) who wrote a Book, intituled, *A view of all Religions in the World, from the Creation to his own time*: which Book has had many Impressions; the 6th was published in the year 1696.

ψ. 5. *Just so Romances are.*] An exquisite Satire on modern *Romances*, where a great number of different Characters are introduc'd, for no other end but to be demolish'd by the Hero (Mr. W.) The *Spectator* speaking (N^o 26.) of the *Tombs* in *Westminster-Abbey*, says, "They put me in mind of several Persons mentioned in *Battles* of *Heroic Poems*, who have sounding Names given them for no other reason, but that they may be kill'd, and are celebrated for nothing but being knock'd on the head."

Γλαυκῶνα Μεδόνα τε Θερσίλοκον τε. *Homer.*

Glaucumque, Medontaque, Therfilocumque. Virgil.

Ibid. ψ. 5, 6.—for what else—Is in them all, but *Love* and *Battles*, &c.] See *Don Quixote*, vol. 1. p. 8. vol. 3. ch. 32. p. 315. Mr. *Gayton* in his Notes upon *Don Quixote*, chap. 5. p. 5, 6. observes, "That a Knight without a Lady, is like a Fiddle without a Bridge, a Body without a Head, a Soldier without a Sword, a Monkey without a Tail, a Lady without a Looking-glass, a Glass without a Face, a Face without a Nose."

ψ. 15, 16. *Like those that a whole Street do raze,—To build a Palace in it's place.*] Alluding probably to the building of *Somerset-house* in the *Strand*, in the reign of King *Edward VI.* for which one Parish Church, and three Episcopal Houses in the *Strand* were pull'd

To build a Palace in the place,)
 They never care how many others
 They kill, without Regard of Mothers,
 Or Wives, or Children, so they can
 20 Make up some fierce, dead-doing Man,
 Compos'd of many Ingredient Valours,
 Just like the Manhood of nine Taylors :
 So a Wild *Tartar*, when he spies
 A Man that's handsome, valiant, wife,
 25 If he can kill him, thinks t' inherit
 His Wit, his Beauty, and his Spirit :

pull'd down ; and some superstitious Buildings about *St. Paul's*, and the Steeple of that Church ; and the greatest part of the Church of *St. John of Jerusalem*, not far from *Smithfield* : and the Materials employed in the same Work. (See *Strype's Memorials of the Reformation*, vol. 2. p. 181. *Echard's History of England*, vol. 1. p. 729.)

†. 20. *Make up some fierce, dead-doing Man.*] “Stay thy dead-doing Hand,” (says *Nichodemus to Cornelius*, see *Beaumont and Fletcher's Works*, folio. 1679. part 2. p. 539.)

†. 22. *Just like the Manhood of Nine Taylors.*] *Nine Taylors*, 'tis commonly said, make a Man : The *Spectator* (N^o 28.) alluding to this saying, observes the impropriety of seeing a *Taylor* at the Sign of a *Lyon*. See how Sir *R. L'Estrange* proves a *Taylor* to be No Man, from the usual way of interpreting Scripture in those times. (part 1. fab. 494.) *Petruchio* (See *Shakespeare's Taming the Shrew*, vol. 2. p. 335.) uses his *Taylor* with as much contempt, as if he had really been but the Ninth part of a Man. “Thou Thread (says he) thou Thimble, “thou Yard Three quarters, Half yard, Quarter, Nail,—thou Flea, “thou Nit, thou Winter cricket thou ! braved in myne own House “with a Skeen of Thread : away, thou Rag, thou Quantity, thou “Remnant, &c. I shall so bemetee thee with thy yard, as thou shalt “think of prating whilst thou livest.”

†. 23, 24. *So a Wild Tartar, when he spies,—A Man that's handsome, valiant, wife, &c.*] The *Spectator* makes the like observation, (N^o 126.) “that the Wild *Tartars* are ambitious of destroying a “Man of the most extraordinary Parts and Accomplishments, as “thinking, that, upon his decease, the same Talents, whatsoever Post “they qualified him for, enter of course into his Destroyer.”

- As if just so much he enjoy'd,
 As in another is destroy'd.
 For when a Giant's slain in Fight,
 30 And mow'd o'erthwart, or cleft downright,
 It is a heavy Case, no doubt,
 A Man should have his Brains beat out,
 Because he's tall, and has large Bones :
 As Men kill Beavers for their Stones.
 35 But as for our Part, we shall tell
 The naked Truth of what befel ;
 And as an equal Friend to both
 The Knight and Bear, but more to Troth,
 With neither Faction shall take part,
 40 But give to each his due Desert :

℣. 30. *And mow'd o'erthwart, &c.*] Alluding to *Romances*; and probably to *Hector's* cutting King *Prothenor's* Body in Two, with one Stroke of his Sword. (See *History of the Destruction of Troy*, b 3. chap. 12.)

℣. 31, 32, 33. *It is a heavy case no doubt, — A Man should have his Brains beat out, — Because he's tall, and has large Bones.*] Alluding to the Case of many *Cavaliers* who suffered for their Bravery, and amongst the rest to that of the brave Lord *Capel*, of whom 'twas observ'd (*Hist. of Independency*, part 2. p. 133.) that 'notwithstanding Quarter was granted him,) "They durst not let him live."

℣. 34. *As Men kill Beavers for their Stones.*] *Castor*, which is generally taken for the *Beaver's* Stones, (tho' a mistake according to Sir *Tho. Browne*, see *Vulgar Errors*, book 3. c. 4. and *Philosophical Transactions*, vol. 3. N^o 49. p. 993.) is from an Amphibious Animal, not much unlike the *English Otter*, some of it is brought from *Hudson's Bay* in *New England*, but the best from *Russia*: 'tis of great use in many Distempers, but more especially in *Hysteric*, and *Hypochondriacal* Cases. (see the strange Effects of an Ointment made of it, *Notes upon Creech's Lucretius*, book 6. p. 710.) 'twas a very ancient Opinion that the *Beaver* to escape the Hunter, bit off his *Testicles*. see *Æsop's* 29th Fable. To this *Juvenal* alludes, sat. 12. l. 34, 35, 36.

— Imitatus

And never coin a formal Lye on it,
 To make the *Knight* o'ercome the *Giant*.
 This b'ing profest, we've hopes enough,
 And now go on where we left off.

- 45 They rode, but Authors having not
 Determin'd whether Pace or Trot,
 (That is to say, whether *Tollutation*,
 As they do term't, or *Succussion*)
 We leave it, and go on, as now
 50 Suppose they did, no Matter how :
 Yet some from subtle Hints have got
 Mysterious Light, it was a Trot.
 But let that pass : They now begun
 To spur their living Engines on.

— Imitatus *Castora*, qui se
 Eunuchum ipse facit, cupiens evadere damno
Testiculorum; adeo medicatum intelligit *Inguen*.

*Just as the Beaver, that wise thinking Brute,
 Who, when hard hunted, on a close pursuit
 Bites off his Stones, the cause of all the Strife,
 And pays them down a Ransom of his Life.* Mr. Dryden.

See *Dubartus's Divine Works*, translated by *Silvester*, p. 166. *Castor Animal a Castrando Gul. Alvern. Epi. Parisiens. op.* p. 468. edit. *Venet.* 1591. *Don Quixote*, vol. 1. b. 3. p. 209. but *Sir Tho. Browne, Vulgar Errors*, book 3. chap. 4. has fully disproved this opinion, from Authors of note, both ancient and modern. See an account of *Beavers* formerly in *Cardiganshire*, in the River *Tivy*, *Drayton's Poly Olbion*, 6th Song, p. 88, 89. see this Fable moraliz'd *Fra. Valysi lib. de Sacra Philosophia*, cap. 3. p. 82.

†. 37, 38. And as an equal Friend to both, — The Knight and Bear,
 but more to Troth.] *Amicus Socrates, amicus Plato, sed magis amica Veritas.*

†. 47, 48. That is to say, whether *Tollutation*, — As they do term't,
 or *Succussion*.] * *Tollutation* and *Succussion*, are only Latin Words
 for Ambling and Trotting, tho' I believe both were natural amongst
 the

- 55 For as whipp'd Tops, and bandy'd Balls,
 The Learned hold, are Animals;
 So Horses they affirm to be
 Mere Engines made by Geometry;
 And were invented first from Engines,
 60 As *Indian Britains* were from *Penguins*.
 So let them be, and, as I was saying,
 They their live Engines ply'd, not staying

the Old *Romans*; since I never read, they made use of the Tramel, or any other Art, to pace their Horses.

¶ 55, 56. For as whipp'd Tops, and bandy'd Balls,—The Learned hold, are Animals.] Those Philosophers who held Horses to be Machines, or Engines, might, with no greater absurdity, hold whipp'd Tops to be Animals. (Mr. D.)

¶ 58. Mere Engines made by Geometry.] Des Cartes who died in the Court of *Christina* Queen of Sweden, anno 1654. (see *Collier's Historical Dictionary*,) taught that Horses, and other Brute Animals, had no life in them, but were mere Engines moved by certain Springs, like Clock-work, having neither sense, nor perception of any thing, (Dr. B.) See a Confutation of his opinion, *Turkish Spy*, vol. 2. letter 26. vol. 4. book 3. letter 4. vol. 4. book 4. letter 7. vol. 7. book 3. letter 8.

¶ 59, 60. And were invented first from Engines,—As *Indian Britains* are from *Penguins*] As Des Cartes is the Person sneer'd in the first Line; so probably the learned Mr. Selden, (with others) may be intended in the second. He tells us, (*Notes upon Drayton's Poly-Ombion*, p. 148.) “That about the year M,C,LXX, *Madoc*, Brother “to *David ap Owen*, Prince of *Wales*, made a Sea Voyage to *Flo-rida*, and by probability, those names of *Capo de Broton* in *Norimberg*, and *Penguin* in part of the *Northern America*, for a white “*Rock*, and a white headed Bird, according to the *British*, were “lists of this Discovery; so that the *Welsh* may challenge priority “of finding that New World, before the *Spaniard*, *Genoa*, and others “mentioned by *Lopez*, *Marinaus*, and the rest of that kind.” Mr. *Butler's* Meaning seems to be hit off, in the following Note communicated to me by an admirable Lady, who, as she is endued with all the Excellencies and Perfections of her Sex, is well known to the Learned World, for some useful and valuable Tracts she has published, and for her great and uncommon Attainments in Literature:

her

Until they reach'd the fatal Champaign,
 Which th' Enemy did then incamp on :
 65 The dire *Pharfalian* Plain, where Battel
 Was to be wag'd 'twixt puissant Cattel,
 And fierce Auxiliary Men,
 That came to aid their Brethrèn :
 Who now began to take the Field,
 70 As Knight from Ridge of Steed beheld.

her Name, was I at liberty to mention it, would do great Honour to my Notes.

“ The Author’s Explanation of the last line which is an Illustration of the first, must, I think, be the Clew which must lead us to the Meaning of these Lines. He tells us, that some Authors have endeavour’d to prove from the Bird call’d *Penguin*, and other *Indian* Words, that the *Americans* are originally derived from *Britains*; that is, that these are *Indian Britains*, and agreeable to this, some Authors have endeavour’d to prove from Engines, that Horses are mere Engines made by Geometry. But have these Authors proved their Points? Certainly not. Then it follows, that Horses which are mere Engines made by Geometry, and *Indian Britains* are mere Creatures of the Brain, Invented Creatures. And if they are only Invented Creatures, they may well be supposed to be invented from Engines, and Penguins, from whence these Authors had endeavour’d, in vain, to prove their Existence. Upon the whole, I imagine, that, in these and the Lines immediately preceding, three sorts of Writers are equally banter’d by our Author; Those who hold Machines to be Animals; Those who hold Animals to be Machines; And those who hold that the *Americans* are derived from *Britains*.”

Mr. *Warburton* observes upon these Lines, “ That the Thought is extremely fine, and well exposes the Folly of a Philosopher, for attempting to establish a Principle of great importance in his Science, on as slender a Foundation, as an *Etymologist* advances an Historical Conjecture.”

§. 65. *The dire Pharfalian Plain.*] * *Pharfalia* is a City of *Thessaly*, famous for the Battle won by *Julius Cæsar* against *Pompey* the Great, in the neighbouring Plains, in the 607th year of *Rome*, of which read *Lucan’s Pharfalia*.]

For as our modern Wits behold,
 Mounted a pick-back on the old,
 Much further off, much further he,
 Rais'd on his aged Beast, cou'd see:
 75 Yet not sufficient to descry
 All Postures of the Enemy;
 Wherefore he bids the Squire ride further,
 T' observe their Numbers, and their Order.
 That, when their Motions he had known,
 80 He might know how to fit his own.
 Mean while he stopp'd his willing Steed,
 To fit himself for martial Deed:
 Both Kinds of Metal he prepar'd
 Either to give Blows, or to ward;

℣. 71, 72. *For as our Modern Wits behold,— Mounted a pick-back on the old, &c.*] A Banter on those Modern Writers, who held, (as Sir William Temple observes, *Essay on ancient and modern Learning*,) “That as to Knowledge, the Moderns must have more than the Ancients, because they have the advantage both of theirs and their own; which is commonly illustrated by a Dwarf’s standing upon a Giant’s Shoulders, or seeing more or further than He.

℣. 74. *Rais’d on, &c.*] *From off* in the two first Editions of 1663.

℣. 85, 86. Thus altered 1674, *Courage within, and Steel without — To give and to receive a Rout.*

℣. 92. Thus altered 1674, *He clear’d at length the Rugged Tuck.*

℣. 97, 98. *Portending Blood like Blazing star,— The Beacon of approaching War.*] All Apparitions in the Air have been vulgarly numbered with Prodigies preternatural, (see *Spenser’s Prodigies*, 2^d edit. p. 182.) and Comets to be of baleful influence. Such was the *Blazing Comet* which appear’d when the Emperor Charles V. sickened, increased as his Disease increased; and at last shooting it’s Fiery Hair point black against the Monastery of St. *Justus* where he liv’d, in the very Hour the Emperor died, the Comet vanish’d. (See *Baker’s History of the Inquisition*, p. 355.) *Richard Corbet*, in his Verses inscribed to Sir *Thomas Aylesbury*, on occasion of the *Blazing Star* which

- 85 Courage and Steel, both of great Force,
 Prepar'd for better, or for worse.
 His Death-charg'd Pistols he did fit well,
 Drawn out from Life-preserving Vittle.
 These being prim'd, with Force he labour'd
 90 To free's Sword from retentive Scabbard:
 And after many a painful Pluck,
 From rusty Durance he bail'd Tuck.
 Then shook himself, to see that Prowess
 In Scabbard of his Arms sat loose;
 95 And rais'd upon his desp'rate Foot,
 On Stirrup-side he gaz'd about,
 Portending Blood, like blazing Star,
 The Beacon of approaching War.

which appear'd before the Death of King *James's* Queen 1618, has the following Lines,

*Hath this same Star been object of the Wonder,
 Of our Forefathers, shall the same come under
 The Sentence of our Nephews, write, and send,
 Or else this Star a Quarrel doth portend.*

The Ancients were of opinion; that they portended Destruction, *Cometas* Græci vocant nostri Crinitas horrentes crine Sanguineo, & Comarum modo in vertice hispidas. *Diri Cometæ quioni? Quia Crudelia, atque Immania, Famem, Bella, Clades, Cedes, Merces, Everfiones Urbium, Regionum Vastitates, Hominum Interitus pertere creduntur, &c. Plinii Nat. Hist. lib. 11. cap. 25. Vid. plura. Henrici Meibomii Not. in Witichind. Annal. Saxen. Rer. Germanic. tom. 1. p. 691. Jo. Majoris Hist. Majoris Britannicæ, lib. 2. folio 27. Turkish Spy, vol. 6. b. 3. letter 15. vol. 8. b. 4. letter 6. id. ib. letter viii. Keil's Astronomical Lectures, 17. De Cometis.* But this opinion is banter'd by Dr. Harris, (*Astronomical Dialogues*, 2^d edit. p. 138.) see an account of the several *Blazing Stars* and *Comets* that have appear'd in these Kingdoms, in *Stow's Annals passim*, *Chronicon Saxenicum* by the present Lord Bishop of London, Dr. Harris's *Astronomical Dialogues*, p. 141. vid. etiam *Historiam Cometarum ab Anno Mundi 3483. ad Ann. Christi 1618. Alstedii Thesaur. Chronologic. edit. 1628. p. 484. ad 493. inclusive.*

Ralpho rode on with no less Speed
 100 Than *Hugo* in the Forest did:
 But far more in returning made,
 For now the Foe he had survey'd,
 Rang'd, as to him they did appear,
 With *Van*, *Main Battle*, *Wings* and *Rear*.
 105 I' th' Head of all this warlike Rabble,
*Crowd*er'd march'd, expert and able.
 Instead of Trumpet and of Drum,
 That makes the Warrior's Stomach come,
 Whose Noise whets Valour sharp, like Beer

℥. 99, 100. *Ralpho rode on with no less speed, — Than Hugo in the Forest did.*] Thus alter'd in the Edition of 1674.

*The Squire advanc'd with greater speed,
 Than could b' expected from his Steed.*

Restored in 1704. This *Hugo* was Scout-master to *Gondibert*, when He and his Party of Hunters were in danger of an Ambuscade, from *Oswald*, and his Forces: he sent little *Hugo* to reconnoitre the Enemy. (See Sir *W. Davenant's Gondibert*, 4th edit. b. 1. canto 2. f. 66, 67.)

S. 66.

*The Duke this falling Storm does now discern,
 Bids little Hugo fly but 'tis to view
 The Foe, and their first Count'nance learn,
 Whilst firm he in a Square his Hunters drew.*

S. 67.

*And Hugo soon, light as his Coursers heels,
 Was in their Faces, troublesome as Wind,
 And like to it, so wingedly he Wheels,
 No one cou'd catch what all with trouble find, &c.*

(See Sir *John Falstaff's* Answer to Prince *John of Lancaster*, 2^d Part of *Henry 4th*. *Shakspeare's Works*, vol. 3. p. 509.) Sir *William Davenant* might probably borrow this Thought of *Hugo's* *Savistness* from *Titinius's* Answer to *Cassius*. *Shakspeare's Julius Caesar*, (act 5. vol. 6. p. 20.) who orders him to view the Enemy.

℥. 101, 102. *But with a great deal more return'd — For now the Foe he had discern'd.*] In the two first Editions of 1663.

℥. 105.

- 110 By Thunder turn'd to Vineger ;
 (For if a Trumpet sound, or Drûm beat,
 Who has not a Month's mind to combat?)
 A squeaking Engine he apply'd
 Unto his Neck, on North-East Side,
 115 Just where the Hangman does dispose,
 To special Friends, the Knot of Noose :
 For 'tis *Great Grace*, when *Statesmen* straight
 Dispatch a Friend, let others wait.
 His warped *Ear* hung o'er the Strings,
 120 Which was but *Souse* to *Chitterlings* :

ψ. 105. *P th' head of all this warlike Rabble,*] See the Description of *Oswald's Warriors*, *Gondibert*, book 1. canto 2. f. 70 to 76. inclus.

ψ. 106. *Crowd'ers march'd, expert and able.*] So call'd from *Croud* a Fiddle. This was one *Jackson* a Milliner, who liv'd in the *New Exchange* in the *Strand*; He had formerly been in the Service of the *Round-heads*, and had lost a Leg in it; this brought him to decay, so that he was obliged to scrape upon a Fiddle from one Ale-house to another for his Bread. Mr. *Butler* very judiciously places him at the head of his Catalogue: for Country Diversions are generally attended with a *Fidler*, or *Bag-piper*. I would observe in this place that we have the exact Characters of the usual Attendants at a *Bear-baiting*, fully drawn, and a Catalogue of Warriors conformable to the practice of *Epic Poets*. (Mr. *B.*)

ψ. 113, 114. *A squeaking Engine he apply'd—Unto his Neck on North-East Side.*] Why the North-East Side? Do Fiddlers always, or most generally stand, or sit according to the points of the Compass, so as to answer this Description? no surely: I lately heard an ingenious Explication of this Passage, taken from the position of a Body when 'tis buried, which being always the Head to the West, and the Feet to the East, consequently the Left Side of the Neck, that part where the Fiddle is usually placed, must be due North-East. (Mr. *B.*) Perhaps the Fidler and Company were marching towards the East, which would occasion the same position of the Fiddle.

ψ. 115, 116. *Just where the Hangman does dispose—To special Friends the Knot of Noose.*] The *Noose* I am told, is always placed under the *Left Ear*.

For Guts, some write, ere they are sodden,
Are fit for Musick, or for Pudden :
From whence Men borrow ev'ry kind
Of Minstrelsy, by String or Wind.

125 His grisly *Beard* was long and thick,
With which he strung his Fiddle-stick :
For he to Horse-tail scorn'd to owe,
For what on his own Chin did grow.

§. 121, 122, 123, 124. *For Guts some say, ere they are sodden — Are fit for Musick or for Pudden ; — From whence Men borrow ev'ry kind — Of Minstrelsy, by String or Wind.*] This Thought probably was borrowed, from the following words of an *Humorous Writer*. Sed hic maxime ardua a *Willichio* movetur quæstio, an in his crepibus possit esse *Musica* ? ad quam secundum illum magistraliter, & resolute respondemus ; esse in Diphthongis maximè non quidem eam quæ fit voce per ejus instrumenta aut impulsu rei cuiuspiam sonoræ, ut fit in Chordis Citharæ, vel testudinis, vel Psalterii ; sed quæ fit spiritu, sicuti per tubam & tibiam redditur. Quapropter hic non est harmonica, vel *Pulpanæ*, sed organica *Musica* : in quâ ut in aliis, leges componendi & canendi non difficulter, exagitare & confarcinari possent ; ita ut acuti & puellares primo loco, post illas mediæ vel civiles, aniles aut vetulares : ultimo graves vel viriles rusticorum statuerentur, non secus ac Diatonico canendi genere per *Pythagoream* dimensionem dispositum est. Vid. *Facet. Facietiar.* — Fascic. Nov. 1657. *De Peditu*, f. 29. p. 30. In Musicorum gratiam, quæritur, quot sint genera crepituum secundum differentiam soni ? Resp. 62. Nam, sicuti *Cardanus* ostendit, Podex quatuor modis simplicibus crepitum format ; acutum, gravem, reflexum & liberum ; ex quibus compositis fiunt modi 58, quibus additis quatuor simplicibus, erunt ex prolationis differentiâ 62 crepituum genera. Qui volet computet. Id. ib. p. 42. The merry Author of a Tract, intitled *The Benefit of F-t-ng explain'd*, p. 11. has improved this whimsical Opinion, by observing " That Dr. *Blow*, in his Treatise of the *Fundamentals of Musick*, asserts, that the First Discovery of Harmony, " was owing to an observation of Persons of different Sizes sounding different Notes in Musick by F-t-ng. For while one F-t d " in B-fa-bimi, another was observed to answer in F-faut, and " make that agreeable concord called a Fifth ; whence the musical part had the name of *Bum-Fiddle*. And the first Invention of " the *Double Curtail*, was owing to this observation. By this Rule " it would be an easy matter to form a F-t-ng Comfort, by ranging " Persons

Chiron, the four-legg'd Bard, had both
 130 A Beard and Tail of his own growth;
 And yet by authors 'tis averr'd,
 He made use only of his Beard.
 In *Staffordshire*, where vertuous Worth
 Does raise the Minstrelsy, not Birth;
 135 Where Bulls do chuse the boldest King,
 And Ruler, o'er the Men of String;

"Persons of different Sizes in order, as you would a Ring of Bells, or Set of Orange-Pipes; which Entertainment would prove much more diverting round a Tea-table, than the usual one of Scandal; since the sweetest Music is allow'd to proceed from the Guts. Then that Lady will be reckon'd the most agreeable in conversation, who is the readiest at *Repartee*; and to have a good report behind her back, would be allow'd a strong argument of her merit." *Vives* makes mention of a Person in his time who could f-t in Tune. *Montaigne's Essays*, book 1. chap. 20. p. 120. edit. 1711. And I have heard of a Master upon the Flute, who upon concluding a Tune, generally sounded an octave with his B--k-S--e. See *Speculator's Dissertation upon the Cat Call*, N^o 361.

Ÿ. 129. *Chiron the Four legg'd Bard.*] * *Chiron*, a Centaur, Son to Saturn and *Phillyris*, living in the Mountains, where being much given to Hunting, he became very knowing in the Vertues of Plants, and one of the most famous Physicians of his Time. He imparted his Skill to *Æsculapius*, and was afterwards *Apollo's* Governor, until being wounded by *Hercules*, and desiring to die, *Jupiter* placed him in Heaven where he forms the Sign of *Sagittarius* or the Archer." Vid. *Diodori Siculi Rer. Antiquar.* lib. 5. p. 107. *Alstedii Thesaur. Chron.* p. 255.

Ÿ. 134. *Does raise the Minstrelsy.*] See Dr. Plot's *Staffordshire*, p. 436, for the whole Ceremony. And an account of the Charter for Incorporating the Minstrels. *Manley's Interpreter*, see more *Spelman's Glossarium*, edit. 1661. p. 412. The Rhime of Sir *Thopas*, *Chaucer's Works*, folio 67. *Chaucer's Manciple's Tale*, folio 84. Minstrels were not held in so high esteem in all Ages and Places. For by 4 Hen. 4. chap. 27. 'tis enacted, that to eschew many Diseases and Mischiefs which have happened before this time in the Land of *Wales*, by many Wasters, *Rimers*, *Minstrel*, and other Vagabonds, It is ordained, That no Master Rhimer, *Minstrel* nor Vagabond be in any wife sustained in the Land of *Wales*. *Pryn's Histrio-Mastix*, part 1. p. 493.

- (As once in *Persia*, 'tis said, [neigh'd]
 Kings were proclaim'd by a Horse that
 He bravely vent'ring at a Crown,
 140 By Chance of War, was beaten down,
 And wounded sore: His *Leg*, then broke,
 Had got a Deputy of Oke:
 For when a Shin in Fight is cropt,
 The Knee with one of Timber's propt,
 145 Esteem'd more honourable than the other,
 And takes Place though the younger Brother.
 Next march'd brave *Orsin*, famous for
 Wise Conduct, and Success in War:
 A skilful Leader, stout, severe,

§. 137. *As once in Persia 'tis said—Kings were proclaim'd by a Horse that neigh'd.*] *Darius* was declared King of *Persia* in this manner, as is related by *Herodotus*, lib. 3. and from him by Dean *Prideaux* (*Connex. sub. ann. 521.*) “Seven Princes (of whom *Darius* was one) having slain the Usurpers of the Crown of *Persia*; entered into consultation among themselves, about settling of the Government, and agreed, That the Monarchy should be continued in the same manner, as it had been establish'd by *Cyrus*: and that for the determining which of them should be the *Monarch*, they should meet on Horseback the next Morning, against the Rising of the Sun, at a place appointed for that purpose; and that He whose Horse should first *neigh*, should be King. The Groom of *Darius* being inform'd of what was agreed on, made use of a Device which secured the Crown to his Master: for the Night before, having tied a Mare to the place where they were the next Morning to meet; he brought *Darius's* Horse thither, and put him to cover the Mare: and therefore as soon as the Princes came thither at the time appointed, *Darius's* Horse at the sight of the place remembering the Mare, ran thither, and *neigh'd*, whereon He was forthwith saluted King by the rest: and accordingly placed on the Throne.”

§. 141, 142. — *His Leg then broke — Had got a Deputy of Oke.*] See *Pinkethman's Jests*, p. 98. and *Joe Miller's*. I have heard of a brave Sea Officer, who having lost a *Leg* and an Arm in the Service, once order'd the *Hofiler*, upon his Travels, to unbuckle his
Leg,

- 150 Now Marshal to the Champion Bear.
 With Truncheon tipp'd with Iron Head,
 The Warrior to the Lifts he led ;
 With solemn March, and stately Pace,
 But far more grave and solemn Face.
- 155 Grave as the Emperor of *Pegu*,
 Or *Spanish* Potentate *Don Diego*.
 This Leader was of Knowledge great,
 Either for Charge, or for Retreat.
 He knew when to fall on *Pell-mell*,
- 160 To fall back and retreat as well.
 So Lawyers, lest the *Bear* Defendant,
 And Plaintiff *Dog*, shou'd make an end on't,

Leg, which he did ; then he bid him unscrew his *Arm*, which was made of Steel, which he did, but seemingly surpriz'd : which the Officer perceiving, he bid him unscrew his Neck : at which the Hostler scourg'd off, taking him for the Devil. See the Bravery of one of *Montrose's* Soldiers upon losing a Leg in the Battle of *Aberdeen* 1644. *Impartial Examinat. of Mr. Neal's* 4th vol. of the *History of the Puritans*, p. 80.

℥. 146. *And takes place tho' the younger Brother.*] Alluding to the awkward Steps a Man with a wooden Leg makes in walking, who always sets it first. (Mr. W.)

℥. 147. *Next march'd brave Orfin.*] *Next follow'd.* In the two first editions of 1663. *Joshua Gosling*, who kept Bears at *Paris-Garden* in *Southwark*: however, says Sir Roger, he stood hard and fast for the *Rump Parliament*. (Mr. B.) See an account of *Orfin* the Bear-ward, in *Ben Johnson's Masque of Augurs*.

℥. 155. *Grave as the Emperor of Pegu.*] See *Purchase his Pilgrimage*, vol. 5. b. 5. chap. 4. *Mandefo's and Olearius's Travels*.

℥. 156. *Or Spanish Potentate Don Diego.*] See an account of *Spanish Gravity*, *Lady's Travels into Spain*, part 1. p. 144, 166. 5th edit.

℥. 159, 160. Thus altered in the edition of 1674. *Knew when to engage his Bear Pell-mell*, — *And when to bring him off as well.* *Pell-mell*. i. e. Confusedly, without order. *Fr. of Pele*, Locks of Wool, and *Mêle* mixed together.

℥. 167.

Do stave and tail with *Writs of Error*,
Reverse of Judgment, and *Demurrer*,
 16; To let them breathe a while, and then
 Cry whoop, and set them on agen.
 As *Romulus* a Wolf did rear,
 So he was dry-nurs'd by a Bear,
 That fed him with the purchas'd Prey
 170 Of many a fierce and bloody Fray;

ψ. 167. *As Romulus a Wolf did rear.*] “*Romulus* and *Rhemus* were said to have been nursed by a *Wolf*; *Telephus* the Son of *Hercules*, by a *Hind*; *Peleus* the Son of *Neptune* by a *Mare*; and *Ægisthus* by a *Goat*: not that they had actually suck'd such Creatures, as some Simpletons have imagin'd, but their Nurses had been of such a Nature and Temper, and infused such into them.” *Spectator*, No 246.

ψ. 168. *So he was dry nurs'd by a Bear.*] i. e. maintain'd by the diversion which his Bear afforded the Rabble. (Mr. W.) He might likewise have the Romantic Story of *Orson's* being suckled by a Bear in view. (See *History of Valentine and Orson*, chap. 4.) Mr. *Mottraye*, (in his *Voyages and Travels*, vol. 3. 1722. p. 203.) gives some remarkable instances of Children exposed by their unnatural Parents, that were nurs'd by Bears, and walk'd on their Hands and Feet, and roar'd like them, and fled the Sight of Men.

ψ. 172. *In military Garden Paris.*] In *Southwark*, so called from its Possessor: it was the place where Bears were formerly baited. See *John Field's Declaration of God's Judgment at Paris-Garden*: and Mr. *Stubbs's Anatomy of Abuses, against Bear-baiting*, p. 133, 134, 135. *Pryn's Histrio-Mastix*, part 1. p. 563.

ψ. 173. *For Soldiers heretofore did grow.*] This is a Satire on the *London Butchers*, who form'd a great Body in the Militia. (Mr. W.)

ψ. 177. *For licensing a new Invention.*] This and the following Lines are fully explain'd in *Boccalini's Advertisements from Parnassius*, (Cent. 1. Adv. 16. p. 27. edit. 1656.) which begins thus: “*Ambassadors* from all the *Gardiners* in the *World* are come to the *Court*, who have acquainted His Majesty: that were it either from the Bad Condition of their Seed, the Naughtiness of the Soil, or from Evil Celestial Influences, so great abundance of Weeds grew up in their Gardens, as not being any longer able to undergo the charges they were at in weeding them out, and of cleansing their Gardens, they should be enforced either to give them over, or else

Bred up, where Discipline most rare is,
In military *Garden Paris*.

For Soldiers heretofore did grow
In Gardens, just as Weeds do now ;

175 Until some splay-foot Politicians

T' *Apollo* offer'd up Petitions,

For licenſing a new Invention

Th' 'ad found out of an antique Engine,

“ to inhaunce the price of their Pumpions, Cabages, and other
 “ Herbs, unleſs His Maſteſty would help them to ſome Inſtrument,
 “ by means whereof they might not be at ſuch exceſſive charge in
 “ keeping their Gardens. His Maſteſty did much wonder at the
 “ Gardiner's fooliſh Requeſt, and being full of Indignation, anſwer'd,
 “ their Ambaſſadors, that they ſhould tell thoſe that ſent them,
 “ that they ſhould uſe their accuſtomed manual Inſtruments, their
 “ Spades and Mattocks, for no better could be found, or wiſh'd for ;
 “ and ceaſe from demanding ſuch impertinent Things. The Am-
 “ baſſadors did then couragiously reply, that they made this Re-
 “ queſt, being moved thereunto by the great benefit which they
 “ ſaw His Maſteſty had been pleas'd to grant to Princes, who, to
 “ purge their States from evil Weeds, and ſeditious Plants, which
 “ to the great miſfortune of good men do grow there in ſuch abun-
 “ dance, had obtain'd the miraculous Inſtruments of *Drum* and
 “ *Trumpet*, at the Sound whereof Mallows, Henbane, Dog-Caul,
 “ and other pernicious Plants, of unuſeful Perſons, do of themſelves
 “ willingly forſake the Ground, to make room for Lettice, Burnet,
 “ Sorril, and other uſeful Herbs of Artiſicers and Citizens; and
 “ wither of themſelves and die, amongit the Prakes and Brambles,
 “ out of the Garden, (their Country) the which they did much pre-
 “ judice; and that the Gardiners would eſteem it a great Happineſs,
 “ if they could obtain ſuch an Inſtrument from his Maſteſty. To this
 “ *Apollo* anſwered, that if Princes could as eaſily diſcern ſeditious
 “ Men, and ſuch as were unworthy to live in this World's Garden,
 “ as Gardiners might know Nettles and Henbane, from Spinnage
 “ and Lettice, he would have only given them Halters and Axes
 “ for their Inſtruments, which are the true Pickaxes, by which the
 “ ſeditious Herbs (Vagabonds which being but the uſeleſs Luxuries
 “ of Human Fecundity, deſerve not to eat bread) may be rooted
 “ up. But ſince all Men were made after the ſame manner, ſo as the
 “ Good could not be known from the Bad, by the Leaves of Face,
 “ or Stalks of Stature, the Inſtruments of Drum and Trumpet were
 VOL. I. H “ grant-

- To root out all the Weeds, that grow
 180 In publick Gardens, at a Blow,
 And leave th' Herbs standing. Quoth Sir *Sun*,
 My Friends, that is not to be done.
 Not done! quoth *Statesmen*; yes, an't please ye,
 When 'tis once known, you'll say 'tis easy.
 185 Why then let's know it, quoth *Apollo*:
 We'll beat a Drum, and they'll all follow.
 A Drum! (quoth *Phæbus*,) troth that's true,
 A pretty Invention quaint and new.
 But though of Voice and Instrument
 190 We are th' undoubted President;
 We such loud Musick do not profess,
 The Devil's Master of that Office,
 Where it must pass, if't be a Drum,
 He'll sign it with *Cler. Parl. Dom. Com.*
 195 To him apply yourselves, and he

" granted for publick Peace sake to Princes, the sound whereof was
 " cheerfully follow'd by such Plants as took delight in dying, to the
 " end, that by the frequent use of Gibbets, wholesom Herbs should
 " not be extirpated instead of such as were venomous. The Amba-
 " sadors would have replied again, but *Apollo*, with much indigna-
 " tion, bad them hold their peace, and charged them to be gone
 " from *Parnassus* with all speed: for it was altogether impertinent
 " and ridiculous, to compare the purging of the World from sedi-
 " tious Spirits, with the weeding of noisom Herbs out of a Garden."

ŷ. 185. — *Apollo*.] *Apollo*, the God of Musick: supposed by
 some to be *Jubal* the Son of *Lamech*: the Father of all such as handle
 the Harp and Organ. *Genes.* 4. 21.

ŷ. 194. — *Cler. Parl. Dom. Com.*] The House of Commons,
 even before the *Rump* had murder'd the King, and expell'd the
 House of Lords, usurp'd many branches of the Royal Prerogative,
 and particularly this for granting Licenses for *New Inventions*:
 which Licenses, as well as their Orders, were sign'd by the Clerk

Will soon dispatch you for his Fee.
 They did so, but it prov'd so ill,
 Th'ad better let 'em grow there still.
 But to resume what we discoursing
 200 Were on before, that is, stout *Orsin*;
 That which so oft by sundry Writers
 Has been apply'd t' almost all Fighters,
 More justly may b'ascrib'd to this,
 Than any other Warrior, (*viz.*)
 205 None ever acted both Parts bolder,
 Both of a Chieftain and a Soldier.
 He was of great Descent, and high
 For Splendor and Antiquity,
 And from celestial Origine
 210 Deriv'd himself in a right Line.
 Not as the ancient *Heroes* did,
 Who, that their base-Births might be hid,

of the House; having borrow'd the method of Drums from *Boccalini*, who makes *Apollo* send the Inventor of this Engine to the Devil, by whom he supposes that House of Commons to be govern'd. (Dr. B.)

ŷ. 201. *That which so oft by sundry Writers.*] A Satire on common Characters of Historians. (Mr. W.)

ŷ. 211. *Not as the ancient Heroes did.*] This is one instance of the Author's making Great things Little, though his Talent lay chiefly the other way. (Mr. D.)

ŷ. 212. *Who, that their base-Births might be hid.*] This Foible has but too often prevail'd with Persons of infamous Characters, even in Low-life. Several instances are given by Sir Roger L'Estrange: one in his Reflection upon *Fab.* 236. first volume; where he mentions a *French-woman*, that stood up for the Honour of her Family, "Her Coat (she said) was quarter'd with the Arms of *France*, which "was so far true, that she had the *Flower de Luce* stamp'd (we must "not say branded) upon her Shoulder." A second instance he gives

- (Knowing they were of doubtful Gender,
And that they came in at a Windore)
215 Made *Jupiter* himself and others
O' th' Gods, Gallants to their own Mothers,
To get on them a Race of Champions,
(Of which old *Homer* first made *Lampoons*);
Arctophylax in Northern Sphere
220 Was his undoubted Ancestor:
From him his great Fore-fathers came,
And in all Ages bore his Name.

(*Reflection upon Æsop's* 118th Fable vol. 1, of the *Boasting Mule*) where he tells us, of a *Spaniard*, that was wonderfully upon the huff about his Extraction, and would needs prove himself of such a Family, by the spelling of his Name. A *Cavalier* in the Company with whom he had the Controversy, very civilly yielded him the Point; "For (says he) I have examined the Records of a certain House of Correction, and I find your Grandfather was "whipp'd there by that Name." A Third (vol. 2. fab. 142.) of a Gentleman Thief under Sentence of Death, for a Robbery upon the High way, who petition'd for the Right-hand in the Cart, to the place of Execution. And of a Gentleman Cocker, who charg'd his Son at his Death to maintain the Honour of his Family. (*Spectator*, N^o 630.) See more vol. 2. Fab. 46. *Boccalini's Marquis*, and *Ben Johnson's Explorata*, or *Discoveries*, p. 90.

Y. 218. Of which old *Homer* first made *Lampoons*.] Several of the Grecian and Trojan Heroes, are represented by *Homer*, as vainly boasting of their Births when they should have been in the Heat of Action: and amongst these *Diomed* in *Iliad* 14. l. 124. &c.

A Youth, who from the mighty *Tydeus* springs,
May speak to Counsels, and assembled Kings.
Hear then in Me the Great *Oenides' Son*,
Whose honour'd Dust (his Race of Glory run)
Lies whelm'd in Ruins of the Theban Wall;
Brave in his Life, and glorious in his fall. Mr. Pope.

Thus *Idomeneus*. *Iliad* 13, 564. &c.

From *Jove*, enamour'd of a Mortal Dame,
Creat *Minos*, Guardian of his Country, came:
Deucalion, blameless Prince! was *Minos' Heir*,
His First-born I, the Third from *Jupiter*. Mr. P.

And

- Learned he was in med'c'nal Lore,
 For by his Side a Pouch he wore,
 225 Replete with strange Hermetick Powder,
 That Wounds nine Miles point-blank wou'd
 By skilful *Chymist* with great Cost [folder.
 Extracted from a rotten Post;
 But of a heav'nlier Influence
 230 Than that which Mountebanks dispense;
 Tho' by *Promethean* Fire made,
 As they do quack that drive that Trade.

And *Æneas* does the same, *Iliad* 20, 245, &c. when he is going to engage *Achilles*; who had insulted him.

To this Anchises' Son: — Such words employ
 To one that fears thee, some unwarlike Boy;
 Such We disdain; the best may be defy'd
 With mean Reproaches, and unmanly Pride:
 Unworthy the high Race from which we came,
 Proclaim'd so loudly by the voice of Fame;
 Each from illustrious Fathers draws his Line,
 Each Goddess-born, half Human, half Divine.
Thetis' this day, or *Venus*' Offspring dies,
 And Tears shall trickle from celestial Eyes. Mr. Pope.

ψ. 219. *Arctophylax* in Northern Sphere.] A Star near *Ursa Major*, called *Bootes*. *Septentriones* autem sequitur *Arctophylax*, vulgo qui dicitur esse *Bootes*. *Cic. de Naturâ Deorum*, lib. 2. *Op. Philos.* p. 216. ed. R. Stephan. 1538.

ψ. 231. Tho' by *Promethean* Fire made.] * *Promethean* Fire. *Prometheus* was the Son of *Iapetus*, and Brother of *Atlas*, concerning whom the Poets have feign'd, that having first form'd Men of the Earth and Water, he stole Fire from Heaven to put Life into them; and that having thereby displeased *Jupiter*, he commanded *Vulcan* to tie him to mount *Caucasus* with Iron Chains, and that a Vulture should prey upon his Liver continually; but the truth of the Story is, that *Prometheus* was an Astrologer, and constant in observing the Stars upon that Mountain, and that, among other things, he found out the Art of making Fire, either by the means of a Flint, or by contracting the Sun-beams in a Glass. *Bochart* will have *Mages* in the Scripture to be the *Prometheus* of the Pagans. He here and before sarcastically derides those who were gaeat admirers of the Sym-

For, as when slovens do amifs
 At others Doors, by Stool or Pifs,
 235 The Learned write, a red-hot Spit
 B'ing prudently apply'd to it,
 Will convey Mischief from the Dung
 Unto the Part that did the Wrong :
 So this did Healing, and as fure

pathetick Powder and Weapon Salve ; which were in great repute in those days, and much promoted by the great Sir *Kenelm Digby*, who wrote a Treatise *ex professo* on that Subject, and I believe thought what he wrote to be true ; which since has been almost exploded out of the World.] “ There is an old *Heathen* Story (says Dr. *Swift*, *Intelligencer*, N^o 14.) “ That *Prometheus* who was a Potter of *Greece*, took a Frolick to turn all the Clay in his Shop into “ Men and Women, separating the fine from the coarse in order to “ distinguish the Sexes. It was pleasant enough to see with what “ contrivance and order he disposed of his Journey-men in their several Apartments, and how judiciously he assigned each of them “ his Work, according to his natural Capacities and Talents, so that “ every Member, and part of the Human Frame was finished with “ the utmost Exactness and Beauty. In one Chamber you might “ see a *Leg-shaper*, in another a *Skull-roller*, in a third an *Arm-stretcher*, in the fourth a *Gut-winder* : for each Workman was “ distinguish'd by a proper Term of Art, such as *Knuckle-turner*, “ *Tooth-grinder*, *Rib-cooper*, *Muscle-maker*, *Tendon-drawer*, *Paunch-blower*, *Vein-brancher*, and such like. But *Prometheus* himself made “ the Eyes, the Ears and the Heart, which because of their nice “ and their intricate Structure, were chiefly the Business of a *Master-Workman*. Besides this, he compleated the whole by fitting and “ joining the several Parts together, according to the best Symmetry and Proportion. The *Statues* are now upon their *Legs*, Life “ the chief ingredient is wanting, *Prometheus* takes a *Ferula* in his “ hand (A Reed in the *Island Chios*, having an old Pith) steals up the “ Back stairs to *Apollo's* Lodging, lights it clandestinely at the “ Chariot of the Sun ; so down he creeps upon his *Tiptoes* to his Warehouse, and in a very few Minutes by the Application of the Flame “ to the Nostrils of his Clay Images, sets them all a stalling and “ staring through one another, but intirely insensible of what they “ were doing. They look'd so like the latter end of a *Lord Mayor's* “ *Feast*, He could not bear the sight of them : He then saw it was “ absolutely necessary to give them Passions, or Life would be an “ insipid thing, and so from the Superabundance of them in other “ Ani-

240 As that did Mischief, this would cure.

Thus vertuous *Orfin* was endu'd
With Learning, Conduct, Fortitude,
Incomparable : And as the Prince
Of Poets, *Homer*, sung long since,
245 A skilful Leech is better far
Than half a hundred Men of War ;

“ Animals, he culls out enough for his purpose, which he blended
“ and temper'd so well before infusion, that his Men and Women
“ became the most amiable Creatures that Thought can conceive.”
Vid. *Horat.* lib. 1. Od. 3. Mr. *Fenton's* Notes upon *Waller*, p. 16.
Notes on *Greecb's* *Lucretius*, p. 666. *Spectator*, No 211.

§. 233, 234, 235. For, as when Slovens do amiss — At others Doors
by Stool or Piss, — The Learned write a red-hot Spit, &c.] A Banter
upon Sir *Kenelm Digby* (*Discourse concerning the Cure of Wounds by*
Sympathy, 1660. p. 127.) Where the Reader may meet with a fuller
account of this whimsical Experiment. *Aulus Gellius* takes notice,
that there was a Place in *Rome*, where it was not lawful to spit. Vid.
Syllog. 3. *Jo. Bapt. Pii*, cap. 11. *De Loco Romæ* ubi spuerè non lice-
bat. *Gruteri Fax Artium*, tom. 1. p. 405. and the romantic Sir *John*
Mandevile, that in some Provinces of the *Tartars*, 'twas Death to
make water in a House inhabited. *Travels*, edit. 1727. p. 300.

§. 238. Unto the part, &c.] Unto the Breech, in the two first Edi-
tions 1663.

§. 243, 244, 245, 246. — And as the Prince — Of Poets, *Homer*
sung long since — A skilful Leech is better far — Than half a hundred
Men of War.] *Homer* speaks this upon *Machaon's* being wounded.

Ἰηρὸς γὰρ ἀνὴρ πολλὰς ἀντάξει ἄλλαν. *Iliad.* A. 1. 514.

A wise Physician skill'd our Wounds to heal,
Is more than Armies to the Public Weal. Mr. *Pope*.

Mr. *Spenser* uses the Word *Leech* in this Sense.

Her Words prevail'd, and then the learned Leech
His cunning hand 'gan to his Wounds to lay,
And all things else, the which his Art did teach.
Which having seen from thence arose away
The Mother of dread Darkness, and let stay
Aveugle's Son there in the Leech's Cure.

Fairy Queen, book 1. canto 5. sect. 44.

(See Sir *John Mandevile's Travels*, edit. 1727. p. 210. and *Warner's*
Albion's England, p. 242.) and both *Chaucer* and *Spenser* use the

So he appear'd, and by his Skill,
No less than Dint of Sword, cou'd kill.

The gallant *Bruin* march'd next him,
250 With Visage, formidably grim,
And rugged as a *Saracen*,
Or *Turk* of *Mahomet's* own Kin;
Clad in a Mantle *delle Guerre*
Of rough impenetrable Fur;
255 And in his Nose, like *Indian King*,
He wore, for Ornament, a Ring;
About his Neck a threefold Gorget,
As rough as trebled leathern Target;
Armed, as *Heralds cant*, and *langued*,
260 Or, as the *Vulgar* say, *sharp-fanged*.
For as the Teeth in Beasts of Prey
Are Swords, with which they fight in Fray;

Word *Leech* for the *Spiritual Physician*. See *Chaucer's Pardoner's Tale*, edit. 1602. fol. 62. *Sompner's Tale* folio 40. *Romaunt of the Rose*, folio 121, 129. *Spenser's Fairy Queen*, book 1. canto 10. l. 22. *Farriers* were called *Horse-leeches*, *J. Taylor's Works*, p. 44, 88. *Ben Johnson's Tale of a Tub*, act. 4. sc. 1. p. 94. And Persons skill'd in the Distempers of *Coxus* and other horn'd Cattle, are in several Counties to this day call'd *Cox-Leeches*.

ψ. 257. ——— *Gorget*.] A Neck-piece of Plate worn by the Officers of Foot Soldiers. *Bailey*.

ψ. 259. ——— *And Langued*.] *Langued* [*Langue* or *Lampasse* in *French*] in Heraldry signifies the Tongue of an Animal hanging out: generally of a different colour from the Body. See *Dictionary* annex'd to the last Edition of *Guillim's Heraldry*, p. 14. *Chambers's Cyclopædia*, *Bailey's Dictionary*.

ψ. 261, 262. *For as the Teeth in Beasts of Prey—Are Swords, &c.*] A Ridicule on this kind of Conversion in *Rhetoric*. (Mr. W.)

ψ. 267. *And 'mong the Cossacks, &c.*] * *Cossacks* are a People that live near Poland; this Name was given them for their extraordinary Nimbleness; for *Cosa* or *Kosa* in the *Polish* Tongue, signifies a Goat. He that would know more of them, may read *Le Laboureur and Thul-*

- So Swords, in Men of War, are Teeth,
Which they do eat their Vittle with.
- 265 He was by Birth, some Authors write,
A *Russian*, some a *Muscovite*.
And 'mong the *Cossacks* had been bred,
Of whom we in *Diurnals* read,
That serve to fill up Pages here,
- 270 As with their Bodies Ditches there.
Scrimansky was his Cousin-German,
With whom he serv'd, and fed on Vermin:
And when these fail'd, he'd suck his Claws,
And quarter himself upon his Paws,
- 275 And tho' his Countrymen the *Huns*,
Did stew their Meat between their Bums
And th' *Horses* Backs o'er which they straddle,
And ev'ry Man eat up his Saddle :

Thuldenus.] *Cossack* signifies a Wanderer, or a Man that is always travelling. See *Gustavus Alderfeld's Military History of Charles XII. King of Sweden*, vol. 3. p. 78.

ψ. 271. *Scrimansky was his Cousin-German*.] Probably a noted Bear in those times, to whose name a *Polish*, or *Cossack* Termination of *Sky* is given. Sometimes the Names of their Keepers, are given them: In Mr. *Cowley's* Play, call'd *The Widow of Watling Street*, act 3. a Fellow who has just escaped from the hands of the Bailiffs, says; "How many Dogs do you think I had upon me? — almost "as many as *George Stone the Bear*. (Mr. D.)

ψ. 275, 276, 277. *And tho' his Countrymen the Huns — Did stew their Meat between their Bums — And th' Horses Backs, &c.*] Thus alter'd in the edit. 1674. *Did use to stew between their Bums — And their warm Horses backs their Meat — And ev'ry Man his Saddle eat*. This Custom of the *Huns* is thus described by *Ammianus Marcellinus* l. 31. cap. 2. p. 615. *Parisiis* 1681. *Hunni* semicruda cufusvis pecoris carne vescuntur, quam inter femora sua & equorum terga subiertam, calefacient brevi. — Confirm'd by *Paulus Jovius* (*Historiar.* lib. 14. p. 289. edit. *Basileæ* 1578.) by *Stephanus Stephanus*, Not. in lib. 1. *Hist. Daniæ Saxonis Grammatici*, p. 52. *Discourse of the Original of the*

- He was not half so nice as they,
 280 But eat it raw when't came in's way;
 He had trac'd Countries far and near,
 More than *Le Blanc* the Traveller;
 Who writes, He spous'd in *India*,
 Of noble House, a Lady gay,
 285 And got on her a Race of Worthies,
 As stout as any upon Earth is.
 Full many a Fight for him between
Talgol and *Orsin* oft had been;
 Each striving to deserve the Crown
 290 Of a fav'd Citizen; the one
 To guard his *Bear*, the other fought
 To aid his *Dog*; both made more stout

the Cossack, and Precopian Tartars, 1672, p. 43, 50, 51, 54. *Appendix to the Military History of Charles the XIIth King of Sweden*, by Mr. Gustavus Adelerfeld, 1740, vol. 3. p. 250, 272. Mr. Moræus (*Geography*, 1693, p. 92.) observes, "That the Inhabitants of the Lesser Tartary, do it to this day by their dead Horses, and when thus prepared, think it a Dish fit for their Prince." Vid. *Sigismundi Comment. Rer. Muscoviticar.* 1600, p. 65.

ŷ. 283, 284, 285.—*He spous'd in India,—Of noble House, a Lady gay,—And got on her a Race of Worthies, &c.* *Le Blanc* tells this Story of *Aganda* Daughter of *Ismaion*: which the Annotator observes, "is no more strange than many other Stories in most Travellers, that pass with allowance; for if they write nothing but what is possible or probable, they might appear to have lost their labour, and to have observed nothing but what they might have done as well at Home." A fabulous Story of the like kind is mentioned by *Torquemada*, the *Spanish Mandevile*, fol. 31. and by *Saxo Grammaticus* (*Hist. Daniæ* lib. 10. p. 193.) but his Annotator (vid. *Stephani Joh. Stephani Not. Uberior.* p. 210) seems to question the possibility. *Eximie granditatis Ursus, &c.*] Digna est observatio sententia Cl. Viri *Martinii Delvii*, quam de hoc *Saxonis* loco profert. *Disquisit. Magicæ* lib. 2. quæst. 14. quoniam certus sum, inquit, ex Homine & Ferâ verum hominem nasci non posse, quia Ferinum semen per-

By sev'ral Spurs of Neighbourhood,
Church-fellow-Membership, and Blood;
 295 But *Talgol*, mortal Foe to Cows,
 Never got ought of him but Blows;
 Blows, hard and heavy, such as he
 Had lent, repaid with Usury.

Yet *Talgol* was of Courage stout,
 300 And vanquish'd oft'ner than he fought:
 Inur'd to Labour, Sweat and Toil,
 And like a Champion, shone with Oil,
 Right many a Widow his keen Blade,
 And many Fatherless, had made.
 305 He many a *Boar* and huge *Dun-Cow*
 Did, like another *Guy*, o'erthrow.

perfectionis est expers, quæ ad tam nobilis animæ domicilium requiritur. In illo exemplo putarem hoc dicendum, quod dæmon talium Ferarum effigie Fœminas compresserit.

ψ. 299.—*Talgol*, &c.] A Butcher in *Newgate Market*, who afterwards obtain'd a Captain's Commission for his Rebellious Bravery at *Nazeby*, as Sir R. L'Estrange observes. (Mr. B.)

ψ. 302. *And like a Champion shone with Oil.*] That is, he was a greasy Butcher. The *Wrestlers* in the public games of Greece rarely encountered, till all their Joints and Members had been soundly rubb'd, fomented, and supplied with Oil, whereby all Strains were prevented. (See *Archbishop Potter's Antiquities of Greece*, vol. 1. chap. 21.) At *Acre* the *Wrestlers* wrestle in Breeches of oil'd Leather close to their Thighs, their Bodies naked and anointed, according to ancient use. *Purchase his Pilgrims*, part 2. lib. 8. p. 1329.

ψ. 305, 306. — *And huge Dun-Cow, — Did like another Guy o'erthrow.*] *Guy* Earl of *Warwick* lived in the Reign of *Athelstan*, a Saxon King, at the beginning of the Tenth Century: who is reported by the Writer of the famous *History of Guy Earl of Warwick*, chap. 7. (*pene me*) to have kill'd a *Dun-Cow*, (and the Author of the *Tatler*, N^o 148. merrily observes, that He eat up a *Dun-Cow* of his own killing.)

But Guy with him in Fight compar'd,
 Had like the Boar, or Dun-Cow far'd,
 With greater Troops of Sheep h' had fought
 310 Than Ajax, or bold Don Quixote:

*On Dunsmore Heath I also slew
 A Menstrous wild, and cruel Beast,
 Call'd the Dun-Cow of Dunsmore Heath,
 Which many People had oppress'd:
 Some of her Bones in Warwick yet
 Still for a Monument doth lie
 Which to ev'ry Looker's view
 As wondrous-strong they may espy.*

See a Pleasant Song of the Valorous Deeds of Chivalry, achiev'd by that noble Knight Sir Guy of Warwick, Old Ballads. Bibliothec. Pepysian. vol. 1. p. 522. See a further account of Guy Earl of Warwick, Heylin's History of St. George, part 1. chap. 4. sect. 8 part 2. chap. 1. sect. 9. Mr. Nath. Salmon's History of Hertfordshire, p. 140, 141. Chr. Brooks's Panegyric Verses upon T. Coryat, and His Crudities. Dr. King's Art of Cookery, p. 27.

Y. 309, 310. With greater Troops of Sheep h' had fought — Than Ajax, &c.] Ajax was a famed Grecian Hero; he contended with Ulysses, for Achilles's Armour, which being adjudged by the Grecian Princes in favour of Ulysses, Ajax grew mad, and fell upon some Flocks of Sheep, taking them for the Princes, that had given the award against him; and then slew himself.

*Stout Ajax with his anger-codled Brain,
 Killing a Sheep, thought Agamemnon slain:*

Cleveland's Works, 1677. p. 76.

Vid. Horat. Sermos. lib. 2. eclog. 3. l. 193, &c. edit. Bent. Ovidii Metamorph. 13. 3. 80. &c. Ausonii Epitaph. Heroum. Ajaci III. ed. Varior. p. 191. Taiter, N° 152.

Ib. — Or bold Don Quixote.] See an account of Don Quixote's Encounter with a Flock of Sheep, taking them for the Giant Alifarnon of Tapobrana, vol. 1. chap. 6. p. 171, 172.

Y. 311, 312, 313. And many a Serpent of fell Kind, — With Wings before, and Stings behind, — Subdu'd, &c.] The Wasp (or Hornet) which is troublesome to Butchers Shops in the heat of Summer. See remarkable accounts of Serpents of fell kind, viz. of the Sea Monster or Serpent, that infested Regulus's Army near Carthage; and which was besieged by them in form, and kill'd with difficulty with their Slings and other warlike Engines. Vid. Livii Histor. lib. 18. 15. 16. The Victory of Gozen, one of the Knights, and afterwards Grand Master of Rhodes, over a Crocodile or Serpent, which had done great Mis-

And many a Serpent of fell Kind,
 With Wings before, and Stings behind,
 Subdu'd: As Poets say, long ago
 Bold Sir George, *Saint George* did the *Dragon*.

Mischief in the Island, and devoured some of the Inhabitants. *History of the Knights of Malta*, by Monsieur L'Abbe de Vertot, vol. 2. p. 250. and the romantic Account of the Dragon slain by *Valentine*. *History of Valentine and Orson*, chap. 35. and of one presented to *Francis* the First King of *France* in the year 1530, with seven Heads and two Feet, which for the rarity was thought to be worth 2000 Ducats. (*Chronic. Chronicor. Politic.* lib. 2. p. 349.)

¶ 314. Bold Sir George, *Saint George* did the *Dragon*.] *Saint George* of *Cappadocia* was martyr'd in the *Dioclesian Persecution*, A. D. 290. The Princes of *England* have elected him (with the *Virgin Mary*, and *Edward the Confessor*, &c.) to be Patrons of the most Noble Order of the *Garter*, whose Festival is annually solemnized by the Knights of the Order. He is entit'led by two Acts of Parliament, *Saint George the Martyr*, namely the First of *Edward* the Sixth, chapter the 14th, and the Fifth of *Queen Elizabeth*, chap. 2. See Dr. *Heylin's* Interpretation of *Saint George's* Encounter with the *Dragon*, *History of Saint George*, part 1. chap. 5. f. 4. and a farther account of *Saint George*, *Spenser's Fairy Queen*, book 1. canto 10. f. 61. vol. 2. p. 157. and *Canto 11.* p. 160, &c. *Selden's* Notes upon *Drayton's Poly-Olbion*, p. 68. He calls him *Sir George* probably, because the Knights of the *Garter*, are obliged antecedently to their Election, to be *Knights Bachelors*, (*Ashmole*, p. 186.) Mr. *Butler* may allude to the *Ballad* publish'd in the times, intit'led *Sir Eglamor and the Dragon*, or a Relation, how General *George Monk* slew a most cruel *Dragon* (the *Rump*) February the 11th, 1659, see *Collection of Loyal Songs* reprinted 1731, vol. 2. No 8. p. 30. the General immediately after the Restoration, was made Knight of the *Garter*; Dr. *Pocock* is of opinion that the *Dragons* mention'd in Scripture were *Jakales*; see his *Life* by Dr *Tavells*, p. 5. 70. Mr. *Smith* of *Bedford* observes to me upon the word *Dragon*, as follows. Mr. *Jacob Bobart*, *Botany Professor* of *Oxford*, did about forty years ago, find a dead Rat in the *Physic Garden*, which he made to resemble the common picture of *Dragons*, by altering its Head and Tail, and thrusting in taper sharp Sticks, which distended the Skin on each side, till it mimick'd Wings. He let it dry as hard as possible: The learned immediately pronounc'd it a *Dragon*; and one of them sent an accurate Description of it to Dr. *Malibechi*, Librarian to the *Grand Duke of Tuscany*: several fine Copies of Verses were wrote upon so rare a subject; but at last Mr. *Bobart* own'd the Cheat: however it was look'd upon as a Masterpiece of Art, and as such de-

- 315 Nor Engine, nor Device Polemick,
 Disease, nor Doctor Epidemick,
 Though stor'd with Deletory Med'cines,
 (Which whosoever took is dead since)
 E'er sent so vast a Colony
 320 To both the under Worlds as he :
 For he was of that noble Trade,
 That *Demi-gods* and *Heroes* made,
 Slaughter, and knocking on the Head ;
 The Trade to which they all were bred ;
 325 And is, like others, glorious when
 'Tis great and large, but base if mean.
 The former rides in Triumph for it ;
 The latter in a two-wheel'd Chariot,
 For daring to profane a Thing
 330 So sacred with vile Bungling.

deposited either in the *Museum*, or the *Anatomy Schools*, where I saw it some years after.

ψ. 315. *Nor Engine, nor Device Polemic.*] The *Inquisition* in particular, or *Persecution* in general. (Mr. W.)

ψ. 317. *Tho' stor'd with Deletory Med'cines.*] Mischievous, Poisonous, Deadly.

ψ. 327, 328. *The former rides in Triumph for it, — The latter in a Two-wheel'd Chariot.*] In imitation of *Juvenal*, Sat. 13. 105.

Ille Crucem, pretium Sceleris, tulit, hic Diadema.

ψ. 331. — *Magnano.*] *Simeon Wait* a Tinker, as famous an Independent Preacher as *Burroughs*, who with equal Blasphemy to his Lord of Hosts, would stile O. C. the Archangel giving Battle to the Devil. (*L'Esrange*. Mr. B.)

ψ. 337. *As thick as Ajax' Seven-fold Shield.*] Vid. *Homeri Iliad*, H. l. 219. &c. *Ovidii Metamorph.* 13. 1, 2. *De Arte Amandi* lib. 3. 111. *Spenser's Fairy Queen*, b. 2. canto 3. l. 1.

Next these the brave *Magnano* came,
Magnano, great in Martial Fame.

Yet when with *Orsin* he wag'd Fight,
 'Tis sung, he got but little by't.

335 Yet he was fierce as Forest Boar,
 Whose Spoils upon his Back he wore,
 As thick as *Ajax*' seven-fold Shield,
 Which o'er his brazen Arms he held:
 But Brass was feeble to resist

340 The Fury of his armed Fist.
 Nor cou'd the hardest Ir'n hold out
 Against his Blows, but they wou'd through't.

In *Magick* he was deeply read,
 As he that made the *Brazen-Head*;

345 Profoundly skill'd in the Black Art,
 As *English Merlin* for his heart;

Y. 343. *In Magic he was deeply read.*] See an account of Natural, Artificial, and Diabolical Magic, or the Black Art, *Collier's Dictionary*.

Y. 344. *As he that made the Brazen Head*] Roger Bacon; see *Collier's Dictionary*.

Y. 346. *As English Merlin.*] There was a famous Person of this Name at the latter end of the Fifth Century, if we may believe *Jesfery of Monmouth*, who has given a large account of him, and his famed Prophecy; (see *Aaron Thomson's* Translation, b. 6. chap. 17, 18. b. 7. chap. 1. *Johann. Major, De reb. gest. Scotor.* lib. 2. cap. 4, 5. fol. 25, 26, 27, 28, &c. *Spenser's Fairy Queen*, book 1. canto 7. ft. 36. canto 9. ft. 5. *Selden's* Notes upon *Draxton's Poly. Olbion*, p. 71. 84. 165. *Wieri de præstig. Dæmon.* lib. 3. cap. 32. *Buchanan. Rer. Scoticar. Hist.* lib. 5. cap. 20. *History of Magic*, by *Naudæus*, ch. 16. p. 207. *Don Quixote*, vol. 3. p. 222, 223. and *Collier's Dictionary*. Mr. *Bulter* intends this probably as a Banter upon *Will. Lilly*, who publish'd two Tracts; one intitled, *Merlinus Anglicus Junior*, 1644. (See *Lilly's Life* by himself, p. 44.) and *Merlinus Anglicus*, 1645. See *Lilly's*

But far more *skilful* in the Spheres,
 Than he was at the Sieve and Shears.
 He cou'd transform himself in Colour,
 350 As like the Devil as a Collier :
 As like as Hypocrites in Show
 Are to true Saints, or Crow to Crow.

Of *Warlike Engines* he was Author,
 Devis'd for quick Dispatch of Slaughter :
 355 The *Cannon*, *Blunderbuss*, and *Saker*,
 He was th' Inventor of, and maker :
 The *Trumpet*, and the *Kettle-Drum*

Lilly's Life, and the *General Historical Dictionary*, vol. 7, p. 82, 83. Sir *John Birkenhead* (*Paul's Church-yard*, &c. cent. 1. class 1. N^o 111.) alludes to one, or both these Tracts, "*Merlinus Anglicus*; The art " of discovering all that never was, and all that never shall be, by "*William Lilly*; with an Index thereunto, by *John Booker*."

Y. 350. *As like the Devil as a Collier*.] An old proverbial saying, "Like will to like, as the Devil said to the Collier, or as the scabb'd Squire said to the Mangy Knight, when they both met in a Dish " of butter'd Pease." *Similis Similem delectat*, *Ray's English Proverbs*, 2^d edit. p. 268. *Simile gaudet simili*: *Eras. Adag. cb. 1. cent. 1. Prov.* 21. *Don Quixote*, vol. 3. chap. 5. p. 45. chap. 19. p. 183.

Y. 355. *The Cannon, Blunderbuss, and Saker*.] *Saker*, vid. *Skinneri Etymologic. Vita Joannis Papæ, vicissimi Tertii, Meibemii Rer. Germ.* tom. 1. p. 52. The Invention of Gunpowder, and Guns, has been commonly ascribed to *Barthold. Schwartz*, a German Friar, (about the year 1378, vid. *Panciroli. Rer. Memorab. tit. 18. p. 281.*) who making a Chymical Experiment upon Salt Petre and Brimstone, with other Ingredients, upon a Fire in a Crucible; a Spark getting out, the Crucible immediately broke with great Violence and wonderful Noise; which unexpected effect surprized him at first: but thinking farther of the matter, he repeated the Experiment and finding it constant, he set himself to work to improve it. (See the manner of doing it in *Chambers's Cyclopædia*) but Mr. *Chambers* gives probable Reasons, to induce us to believe, that the celebrated *Roger Bacon* made the Discovery, one hundred and fifty years before *Schwartz* was born, about the year 1216. *John Matherus de Luna* ascribes the first Invention of the Canon, *Arquebuss*, and Pistol, to *Albertus Magnus*, Bishop of *Ratisbon*, (see *Naudæus's History of Magic*, translated

Did both from his Invention come.

He was the first that e'er did teach

360 To make, and how to stop a Breach,

A Lance he bore with Iron Pike,

Th' one half wou'd thrust, the other strike;

And when their Forces he had join'd,

He scorn'd to turn his Parts behind.

365 He *Trulla* lov'd, *Trulla* more bright

Than burnish'd Armour of her Knight:

A bold *Virago*, stout and tall,

As *Joan* of France, or *English* Mall.

by Davies, chap. 18. p. 244.) *Cornelius Agrippa* carries the Invention much higher, and thinks 'tis alluded to by *Virgil*, *Aeneid* 6. 85, &c. *Cornel. Agripp. de Verbo Dei* Op. Par. Poster. cap. 100. Vid. *Hieronymi Magii Miscell.* lib. 1. cap. 1. *Gruteri Fax Art.* tom. 2. p. 1256. *Polydori Vergilii de Rer. Invent.* 1. 2. cap. 6. *Job. Gerhardi Locor. Theologicor.* tom. 6. col. 867. Artillery supposed by some to have been in China above 1500 years, see *Annotat. on Religio Medici*, 1672. p. 92. The Author of the *Turkish Spy*, vol. 3. book 3. letter 16. says, there were Cannon at *Pekin* 2000 years old: and *Linschoten* (see *Voyages*, p. 42) tells us, "That one of their Kings, a great *Necromancer*, "as their Chronicles shew, who reigned many thousand years ago, "did first invent *Great Ordnance* with all things belonging thereto." Mr. *Addison* observes, *Spectator* N^o 333. that it was a bold thought in *Milton*, to ascribe the first use of Artillery to the rebel Angels. See *Boccalini's* ludicrous account of *Guns*. *Adv. cent.* 1. *adv.* 46.

ψ. 359, 360. He was the first that e'er did teach — To make, and how to stop a Breach.] Alluding to his Profession as a Tinker. They are commonly said, in order to mend one Hole, to make Two.

ψ. 364. He scorn'd to turn his parts behind.] See Note on Canto the 3^d, ψ. 137.

ψ. 367. *Trulla*.] The Daughter of *James Spencer*, debauch'd by *Magnano* the Tinker, (Mr. B.) so call'd, because the Tinker's Wife or Mistress, was commonly call'd his *Trull*. See *The Coxcomb*, a Comedy, *Beaumont and Fletcher's Works*, 1679. part 2. p. 318.

ψ. 368. As *Joan* of France] See Note in *Lady's Answer*, on ψ. 285. *Echard's History of England*, vol. 1.

- Thro' Perils both of Wind and Limb,
 370 Thro' thick and thin she follow'd him,
 In ev'ry Adventure h' undertook,
 And never him or it forsook.
 At Breach of Wall, or Hedge Surprize,
 She shar'd i' th' Hazard and the Prize:
 375 At beating Quarters up, or Forage,
 Behav'd herself with matchless Courage,
 And laid about in Fight more busily,
 Than th' *Amazonian Dame Penthesile*.

Ibid. — or *English Mall*.] Alluding probably to *Mary Carlton*, called *Kentish Moll*, but more commonly, *The German Princess*: A Person notorious at the time this first part of *Hudibras* was publish'd: she was transported to *Jamaica* 1671, but returning from Transportation too soon, she was hang'd at *Tyburn*, Jan. 22. 1672-3. see *The Memoirs of Mary Carlton*, &c. publish'd 1673. (penes me.)

ŷ. 378. *Than th' Amazonian Dame Penthesile*.] * *Penthesile*, Queen of the *Amazons*, succeeded *Orithya*; she carry'd Succours to the *Trojans*, and, after having given noble Proofs of her Bravery, was kill'd by *Achilles*. *Pliny* saith, it was she that invented the Battle-Ax. If any one desire to know more of the *Amazons*, let him read *Mr. Sanfon*." Vid. *Virgilii Æneid*. 1. 499, &c. with *Mr. Dryden's* translation. *Diodori Siculi Rer. gestar. lib. 3. cap. 11*. *Mr. Sandys's Notes upon Ovid's Metamorph.* 9th book. *Spenser's Fairy Queen*, b. 2. canto 3. vol. 2. p. 224.

ŷ. 385, 386. *They would not suffer the stoutest Dame, — To swear by Hercules's Name*.] * The old Romans had particular Oaths for Men and Women to swear by, and therefore *Macrobius* says, *Viri per Castorem non jurabant antiquitus, nec Mulieres per Herculem; Ædepol autem juramentum erat tam mulieribus, quam viris commune, &c.*" This is confirmed by *Aulus Gellius* (*Noct. Attic. lib. 11. cap. 6.*) in the following words: In veteribus scriptis, neque Mulieres Romanæ per Herculem jurant, neque Viri per Castorem, sed cur illæ non juraverint per Herculem, non obscurum est: nam *Herculaneo Sacrificio abstinent*; Cur autem viri Castorem jurantes non appellaverint, non facile dictū est. Nusquam igitur scriptum invenire est apud *Idoneos Scriptores*, aut *Mecabe* Feminam dicere, aut *Mecastor* Virum: (Syr. *Salve Mecastor, Parmeno. Par. et tu Ædepol, Syra. Terentii Hecyra*, act 1. sc. 2, 5.) *Ædepol* autem, quod jusjurandum per *Pollucem* est, et *Viro* et *Feminæ* commune est. Sed *M. Varro* asseverat antiquissimos

And though some Criticks here cry Shame,
 380 And say our Authors are to blame,
 That (spight of all Philosophers,
 Who hold no Females stout, but Bears ;
 And heretofore did so abhor
 That Women should pretend to War ;
 385 They would not suffer the stout'st Dame
 To swear by *Hercules's* Name.)
 Make feeble Ladies, in their Works,
 To fight like *Termagants* and *Turks* :

quissimos viros neque per *Castorem*, neque per *Pollucem* dejurare solitos : sed id iusjurandum tantum esse Feminarum ex initiis *Eleusiniis* acceptum. Paulatim tamen incitiâ antiquitatis, Viros dicere *Ædæpol* cœpisse, factumque esse ita dicendi morem ; sed *Mecæstor* a Viro dici nullo vetere scripto inveniri.

ŷ. 383. This and the three following Lines not in the two first editions of 1663.

ŷ. 387. *Make feeble Ladies in their Works.*] A Fine Satire on the Italian Epic Poets, *Ariosto*, and *Tasso*, who have *Female Warriours*; follow'd in this absurdity by *Spenser* and *Davenant*. (Mr. W.) *Tasso's* Heroines are *Clorinda*, (see *Godfrey of Bulloign*, book 3. f. 13. & alibi.) and *Gildippe*, (book 20. f. 32, &c. p. 618. See *Fuller's History of the Holy War*, b. 2. ch. 27.) *Spenser's* is *Britomart*, *Fairy Queen* passim, and *Davenant's* is *Gartha*. See *Gondibert*, part 2. canto 20. *Virgil* has likewise his *Female Warriours*, *Penthesilea*, and her *Amazons*, and *Camilla*.

ŷ. 388. *To fight like Termagants.*] The Word *Termagant* is strangely alter'd from its original signification, witness *Chaucer* in the *Rime of Sir Thopas*, *Urry's* edit. p. 145.

Till him there came a great Giaunt
 His name was call'd Sir Oliphaunt,
 A perilous Man of Deede.
 He sayed Childe, by Termagaunt
 But if thou prieke out of my haunt,
 Anon I slee thy Stede.

And Mr. *Fairfax* towards the end of his first canto, of *Godfrey of Bulloign*.

The lesser part in Christ believed well
 In Termagaunt the more, and in Mabourne.

To lay their native Arms aside,
 390 Their Modesty, and ride astride;
 To run a-tilt at Men, and wield
 Their naked Tools in open Field;

See *Junius's Etymolog. Anglican.* (Mr. D.) *Termagaunt*, *Ter magnus*; thrice great, in the superlative degree, *Glossary* to Mr. Urry's *Chaucer*.

Ibid. — and *Turks.*] Alluding to the furious onset which the *Turks* commonly make, who frequently stand a fourth Repulse, and then fly. (Prince Cantemir's *Growth of the Ottoman Empire*, p. 311.) The Author of *A Discourse concerning the Cossacks, and Precopian Tartars*, 1672, observes, (p. 78.) "That the *Cossacks* sustained one day "seventeen Assaults against the King of Poland's Army."

ψ. 389, 390. *To lay their native Arms aside,—Their Modesty, and ride astride.*] *Anne*, the Queen of King Richard II, Sister to *Wenzelaus* the Emperor, and Daughter to the Emperor *Charles IV*, taught the *English Women* that way of riding on Horseback now in use; whereas formerly their Custom was (tho' a very unbecoming one) to *ride astride* like the Men, *Camden's Surrey*, (see edit. 1722, vol. 1. col. 188. *Fuller's History of the Holy War*, b. 2. chap. 27. p. 78.) Mr. *Wright*, in his *Observations made on travelling through France, Italy, &c.* London, 1730, p. 8. makes mention of a Wedding *Carvalcade* in the *Vale de Sciffons*, "where Mrs. *Bride* dressed all in white, was "riding astride among about thirty Horsemen, and herself the only "Female in the Company."

ψ. 391. *To run a-tilt.*] Alluding to *Tilts* and *Turnaments*; a common Expression in *Romances*.

ψ. 393. *As stout Armida, bold Thalestris.*] * Two formidable Women at Arms, in *Romances*, that were cudgelled into Love by their Galants." *Thalestris* a Queen of the *Amazons*, who is reported by *Quintus Curtius*, (*De Reb. Gest. Alexandri*, lib. 6. cap. 5.) to have met *Alexander the Great* (attended by 300 of her Women) thirty Days Journey, in order to have a Child by him. *Plutarch*, in his *Life of Alexander*, seems to be of opinion, that her Visit to *Alexander* was fictitious, *Lysimachus* one of *Alexander's* Captains, and Successors, declaring his ignorance of it: and the French Writer of the Famed *Romance, Cassandra*, (see Sir Ch. Cotterel's Translation, publish'd 1661, part 2. b. 3. p. 250. part 2. b. 4. p. 28, 29, &c.) has taken great pains in defending the Chastity of this Fair *Amazon*. Mr. *Rollin* observes, (see *Ancient History*, 2^d edit. vol. 6. p. 274, 275.) that this Story, and whatever is related of the *Amazons* is look'd upon by some very judicious Authors, as entirely fabulous. My late very worthy Friend,
 the

As stout *Armida*, bold *Thalestris*,
 And she that wou'd have been the Mistress
 395 Of *Gundibert*; but he had Grace,
 And rather took a Country Lass:

the Learned Mr. *Tho. Baker*, (see *Reflections on Learning*) seems to be of this opinion. But our Learned *Sheringham* thinks otherwise. (*De Gentis Anglor. Orig.*)

ψ. 394, 395. *And she that wou'd have been the Mistress,—Of Gundibert, &c.*] * *Gundibert* is a feign'd Name, made use of by Sir *William Davenant*, in his famous Epick Poem, so call'd; wherein you may find also that of his Mistress. This Poem was designed by the Author to be an Imitation of the *English Drama*; it being divided into five Books, as the other is into five Acts; the *Cantos* to be parallel of the *Scenes*, with this Difference, that this is deliver'd Narratively, the other Dialogue-wise. It was ushered into the World by a large Preface written by Mr. *Hobbes*, and by the Pens of two of our best Poets, viz. Mr. *Waller* and Mr. *Cowley*, which, one would have thought, might have prov'd a sufficient Defence and Protection against snarling Criticks. Notwithstanding which, four eminent Wits of that Age (two of which were Sir *John Denham* and Mr. *Donne*) published several Copies of Verses to Sir *William's* Discredit, under this Title, *Certain Verses written by several of the Author's Friends to be reprinted with the second Edition of Gundibert*, in 8^{vo} London 1653. These Verses were as wittily answered by the Author, under this Title, *The incomparable Poem of Gundibert vindicated from the Wit Combat of four Esquires, Clinias Damætas, Sancho, and Jack-Pudding*; Printed in 8^{vo} London 1665. Vid. *Langhain's Account of Dramatick Poets*." *Rhodolind*, Daughter of *Aribert King of Lombardy*, is the Person alluded to.

*There Lovers seek the Royal Rhodolind
 Whose secret Breast was sick for Gundibert.*

(See *Gondibert*, by Sir *W. D.* book 2. canto 2. st. 139. ib. st. 157. p. 129. book 3. canto 2. st. 30. &c. canto 4 st. 14, 15, 16, 17, &c.]

ψ. 395, 396. — But he had Grace, — And rather took a Country Lass.] *Birtha* Daughter to *Astragon*, a Lombard Lord, and celebrated Philosopher, and Physician. (See *Gondibert*, b. 1. canto 6. st. 64, 65, 66, 69, 96. b. 2. canto 7. st. 4. canto 8. st. 47, 48, 53, 57.)

*Yet with as plain a Heart as Love untaught
 In Birtha wears, there to Birtha make
 A Vow, that Rhodolind I never sought,
 Nor now wou'd with her Love, her Greatness take.*

They say, 'tis false, without all Sense,
 But of pernicious Consequence
 To Government, which they suppose
 400 Can never be upheld in Prose:
 Strip Nature naked to the Skin,
 You'll find about her no such Thing.
 It may be so, yet what we tell
 Of *Trulla*, that's improbable,
 405 Shall be depos'd by that have seen't,
 Or what's as good, produc'd in Print:
 And if they will not take our Word,
 We'll prove it true upon Record.

*Let us with secrecy our Loves protest
 Hiding such precious Wealth from publick view;
 The proffer'd Glory I will first suspect
 As false, and shun it, when I find it true.*

*Gondibert's words to Birtha, part 3. canto 2. st. 74, 76.
 see canto 4 and 5.*

ŷ. 399, 400. *To Government which they suppose—Can never be upheld by Prose.*] A Ridicule on Sir William Davenant's Preface to *Gondibert*, where he endeavours to shew, that neither *Divines, Leaders of Armies, Statesmen, nor Ministers of the Law*, can uphold the Government, without the aid of *Poetry*. (Mr. W.)

ŷ. 409. — *Cerdon.*] A one ey'd Cobler, (like his brother Colonel *Hewson*) and great Reformer. The Poet observes, that his chief Talent lay in preaching. Is it not then indecent, and beyond the Rules of *Decorum*, to introduce him into such rough Company? No; it is probable he had but newly set up the Trade of a *Teacher*; and we may conclude, that the Poet did not think, that he had so much Sanctity as to debar him the pleasure of his beloved Diversion of *Bear-baiting*. (Mr. B.)

ŷ. 413, 414. *He rais'd the Low, and fortify'd—The weak against the strongest Side.*] Alluding, as Mr. *Warburton* observes, to his Profession of a *Cobler*, who supply'd a Heel torn off, and mended a bad Sole. Mr. *Butler* in his *Tale of a Cobler, and Vicar of Bray*, (*Remains Compleat*, 1727. p. 137.) has the following Lines:

*So going out into the Streets,
 He bawls with all his might,*

If

The upright *Gerdon* next advanc't,
 410 Of all his Race the valiant'st :
Gerdon the Great, renown'd in Song,
 Like *Herc'les*, for repair of Wrong :
 He rais'd the Low, and fortify'd
 The weak against the strongest Side :
 415 Ill has he read, that never hit
 On him, in *Muses* deathless Writ.
 He had a Weapon keen and fierce,
 That through a Bull-hide Shield wou'd pierce,
 420 And cut it in a thousand Pieces,
 Tho' tougher than the Knight of *Greece* his;

*If any of you tread awry,
 I'm here to set you right.
 I can repair your leaky Boots
 And underlay your Soles;
 Back-sliders I can underprop,
 And patch up all your Holes.*

Mr. Walker (*Hist. of Independency*, part 4. p. 70.) calls Colonel Hewson the *Cobler*, the *Commonwealth's Upright-setter*, and as such, he is humorously banter'd, in a Ballad intitled, *A Quarrel betwixt Tower-hill, and Tyburn*. *Collection of Loyal Songs*, reprinted 1731, vol. 2. N^o. 2. p. 4.

ψ. 415, 416. *Ill has he read, that never hit — On him in Muses deathless Writ.*] Because the *Cobler* is a very common subject in Old Ballads. (Mr. W.)

ψ. 420, 421. *And cut it in a thousand Pieces,—Tho' tougher than the Knight of Greece his.*]

Αἶας — φέρων σάκος ἡῦτι πύργον
 Χάλκεον ἐπὶ λαοέοισιν. *Homeri Iliad*. H. 219, 220.

*Stern Telamon behind his ample Shield,
 As from a Brazen Tow'r, o'erlook'd the Field;
 Huge was its Orb, with seven thick Folds o'ercaft
 Of tough Bull-hides, of solid Brass the last.
 (The Work of Tychius, who in Hylè dwell'd
 And all in Arts of Armory excell'd,)
 This Ajax bore before his manly Breast,
 And threat'ning, thus his adverse Chief address'd. — (Mr. Pope.*

With whom his black-thumb'd Ancestor
 Was Comerade in the ten Years War :
 For when the restless *Greeks* sat down
 425 So many Years, before *Troy Town*,
 And were renown'd, as *Homer* writes,
 For well-sol'd Boots, no less than Fights :
 They ow'd that Glory, only to
 His Ancestor, that made them so.

ψ. 422, 423. *With whom his black-thumb'd Ancestor,—Was Comerade in the ten Years War.*] The Thumb of a Cobler being black, 'tis a sign of his being diligent in his Business, and that he gets Money, according to the old Rhyme :

*The higher the Plumb-tree, the riper the Plumb ;
 The richer the Cobler, the blacker his Thumb.* (Dr. W. W.)

ψ. 426, 427. *And were renown'd, as Homer writes,—For well-sol'd Boots, no less than Fights.*]

Εὐανγέλιος Ἀγαθός. *Homeri Iliad. passim.*

In a curious Dissertation upon *Boots*, written in express ridicule of Colonel *Hewson*. (probably shadow'd in the Character of *Cordon*) is a humorous Passage, which seems to explain the lines under consideration. "The second use is a use of reproof, to reprove all those
 "that are self-will'd, and cannot be perswaded to buy them *wax'd Boots* : but to such as these, Examples move more than Precepts,
 "wherefore I'll give one or two.—I read of *Alexander the Great*,
 "that passing over a River in *Alexandria*, without his *Winter Boots*,
 "he took such extreme cold in his feet, that he suddenly fell sick of
 "a violent Fever, and four days after died at *Babylon*. The like I
 "find in *Plutarch*, of that Noble Roman *Sertorius* ; and also in *Homer*
 "of *Achilles*, that leaving his Boots behind him, and coming bare-
 "foot into the Temple of *Pallas*, while he was worshiping on his
 "knees at her Altar, he was pierced into the heel by a venom'd
 "dart by *Paris* ; the only part of him that was vulnerable, of
 "which he suddenly died : which accident had never happen'd to
 "him, (as *Alexander Ross* that little *Scotch Mythologist* observes) had
 "he not two days before pawn'd his Boots to *Ulysses*, and so was
 "forced to come without them to the *Trojan Sacrifice* : he also fur-
 "ther observes, that this *Achilles*, (of whom *Homer* has writ such
 "Wonders) was but a Shoemaker's Boy of *Greece*, and that when
 "Ulysses sought him out, he at last found him at the Distaff, spinning
 "of Shoemaker's Thread. Now this Boy was so beloved, that as
 "soon

- 430 Fast Friend he was to *Reformation*,
 Until 'twas worn quite out of Fashion,
 Next Rectifier of Wry Law,
 And wou'd make three to cure one Flaw.
 Learned he was and could take Note,
 435 Transcribe, collect, translate and quote.
 But *Preaching* was his chiefest Talent,
 Or Argument, in which b'ing valiant,

"soon as it was reported abroad, that the *Oracle* had chosen him to rule the *Grecians*, and conquer *Troy*, all the Journeymen in the Country, lifted themselves under him, and these were the *Myrmidons*, wherewith he got all his honour, and overcame the *Trojans*." *Phoenix Britannicus*, p. 268. (Mr. B.)

§. 436. *But Preaching was his chiefest Talent.*] *Mechanics* of all sorts were then Preachers, and some of them much followed, and admired by the *Mob*. "I am to tell thee, *Christian Reader* (says Dr. Featley, *Preface to his Dipper dipp'd*, wrote 1645, and publish'd 1647, p. 1.) "This New Year of New Changes never heard of in former Ages: namely of Stables turned into Temples (and I will beg leave to add Temples turned into Stables, as was that of St. Paul's and many more) stalls into Quires, Shopboards into Communion Tables, Tubs into Pulpits, Aprons into Linnen Ephods, and *Mechanics* of the lowest Rank, into Priests of the High Places. — "I wonder that our Door Posts, and Walls sweat not, upon which such Notes as these, have been lately affix'd. *On such a Day*, such a *Brewer's Clerk exerciseth*; such a *Taylor expoundeth*; such a *Waterman teacheth*. — If *Cooks* instead of mincing their Meat, fall upon dividing of the Word; if *Tailors* leap up from the Shop-board into the Pulpit, and patch up Sermons out of stolen Shreds: if not only of the lowest of the People, as in *Jeroboam's* time, Priests are consecrated to the Most High God — Do we marvel to see such confusion in the Church as there is." They are humorously girded, in a Tract intit'led, *The Reformato precisely character'd by a modern Church-warden*, p. 11. (*Pub. Libr. Cambridge*, xix. 9. 7.) "Here are *Felt-makers* (says he) who can roundly deal with the Blockheads, and neutral Dimicasters of the World; *Coblers* who can give good Rules for upright Walking, and handle Scripture to a Bristle; *Coachmen*, who know how to lash the Beattily Enormities, and curb the Headstrong Insolences of this *Brutish Age*, stoutly exhorting us to stand up for the Truth, lest the *Wheel of Destruction* roundly over-run us. We have *Weavers* that can
 "sweetly

- He us'd to lay about and stickle,
 Like *Ram*, or *Bull*, at *Conventicle*:
 440 For Disputants, like *Rams* and *Bulls*,
 Do fight with *Arms* that spring from *Sculls*.
 Last *Colon* came, bold Man of War,
 Destin'd to Blows by fatal Star;
 Right expert in Command of Horse,
 445 But cruel, and without Remorse.
 That which of *Centaur* long ago
 Was said, and has been wrested to
 Some other Knights, was true of this,

“ sweetly informs us, of the *Skittle Swiftness* of the Times, and
 “ practically tread out the Vicissitude of all sublunary Things, till
 “ the *Web* of our Life be cut off. and here are Mechanics of my
 “ Profession, who can separate the pieces of Salvation from those of
 “ Damnation, measure out every Man's Portion, and cut it out by a
 “ *Thread*, substantially pressing the Points, till they have fashionably
 “ fill'd up their Work with a well-bottom'd conclusion.” Mr. *Tho.*
Hall in proof of this scandalous practice, publish'd a Tract, intitled
The Pulpit guarded by Seventeen Arguments, 1651 occasion'd by a Dis-
 pute at Henley in Warwickshire, August 20th 1650. against Laurence
Williams a Nailor, Publick Preacher; *Tho. Palmer* a Baker, Publick
 Preacher; *Tho. Hind* a Plow-wright, Publick Preacher; Henry Oakes
 a Weaver, Preacher; Hum. Rogers lately a Baker's Boy, Publick
 Preacher.

God keep the Land from such Translators,
 From Preaching Coblers, Pulpit Praters,
 Of Order and Allegiance haters.

Mercurius insanus insanissimus, N^o 3.

See more Sir John Birkenhead's *Paul's Church-yard*, cent. 1. class. 4.
 f. 83. *May's Hist. of the Parliament*, lib. 1. chap. 9. p. 114. Sir
Edward Deering's Speeches. *Selden's Table-talk*, p. 93. *A Satyr against*
Hypocrisy, p. 24.

Y. 442. — *Colon.*] Ned Perry, an Hostler. (Mr. B.)

Y. 446, 447. *That which of Centaurs long ago—Was said, and has*
been wrested to.] A Ridicule on the false Eloquence of Romance-
 Writers, and bad Historians, who set out the unwearied diligence
 of their Hero, often expressing themselves in this manner, *He was*
so much on Horseback, that he was of a piece with his Horse, like a
Centaur. (Mr. W.) Y. 454,

He and his *Horse* were of a Piece.

- 450 One Spirit did inform them both,
The self-same Vigour, Fury, Wroth,
Yet he was much the rougher Part,
And always had a harder Heart;
Although his *Horse* had been of those
455 That fed on Man's *Flesh*, as *Fame* goes,
Strange Food for *Horse*! and yet, alas,
It may be true, for *Flesh is Grass*.
Sturdy he was, and no less able
Than *Hercules* to clean a Stable;

†. 454, 455. *Although his Horse had been of those — That fed on Man's flesh as fame goes.* Alluding either to the Story of *Diomedes* King of *Thrace*, of whom 'tis fabled, that he fed his Horses with Man's *Flesh*, and that *Hercules* slew him, and threw him to his own Horses, to be eaten by them.

Non tibi succurrit Crudi Diomedis imago,
Efferus Humanâ qui dape pavit Equas?

Ovidii Epist. Deianira Herculi, y. 67, 68.

Lucani Pharsal. 2. 162, &c. *Claudian.* lib. 1. *Carm.* 3. 254. *Libanii Sophistæ declamat.* 7. *Op.* tom. 1. p. 321. *Dr. Swift's Intelligencer*, N^o 2. p. 13. or *Glaucus's* Horses which tore him in pieces. *Virg. Georg.* 3.

But far above the rest, the furious Mare,
Barr'd from the Male, is frantick with Despair. —

For this, (when *Venus* gave them rage and pow'r)

Their Masters mangled members they devour,

Of Love defrauded in their longing hour. Mr. Dryden. }

Ros. (in *Mackbeth*, act 2. vol. 5. p. 418.) speaking of the Remarkable Things preceding the King's Death, says,

“ And *Duncan's* Horses, a thing most strange and certain,

“ Beauteous and swift, the minions of the race,

“ Turn'd wild in nature, broke their Stalls, flung out,

“ Contending 'gainst Obedience, as they would

“ Make war with Man. —

Old Man. “ 'Tis said, they eat each other.

Ros. “ They did do so, to the amazement of myne eyes

“ That look'd upon't.”

†. 459. *Than Hercules to clean a Stable.*] See an Account of his cleansing the Stables of *Augeas* King of *Elis*, by drawing the River
Alpheus

- 460 As great a Drover, and as great
 A Critick too, in *Hog* or *Neat*.
 He ripp'd the Womb up of his Mother,
 Dame *Tellus*, 'cause she wanted Fother,
 And Provender, wherewith to feed
- 465 Himself, and his less cruel Steed.
 It was a Question whether he
 Or's Horse were of a Family
 More worshipful: 'Till Antiquaries
 (After th' 'ad almost per'd out their Eyes)
- 470 Did very learnedly decide
 The Business on the Horse's Side,
 And prov'd not only Horse, but Cows,
 Nay Pigs, were of the elder House:

Alpheus through it. *Diodor. Sicul. Rer. Antiq. lib. 5. p. 101. Basil.*
 1548. *Montfaucon's Antiquity explained, vol. 1. part 2. p. 129.*

ψ. 462, 463. *He ripp'd the Womb up of his Mother, — Dame Tellus, 'cause she wanted Fother.* Poetry delights in making the meanest things look *Sublime* and *Mysterious*; that agreeable way of expressing the Wit and Humour our Poet was Master of, is partly manifested in this Verse: A *Poetaster* would have been contented with giving this Thought in *Mr. Butler*, the Appellation of *Plowing*, which is all it signifies. (Mr. B.)

ψ. 474, 475. *For Beasts, when Man was but a Piece — Of Earth himself, did th' Earth possess.* Mr. *Silvester*, the Translator of *Du-bartas's Divine Weeks*, p. 206. thus expresses it.

*Now of all Creatures, which his Word did make,
 Man was the last, that living Breath did take;
 Not that he was the least, or that God durst
 Not undertake so noble a Work at first;
 Rather, because he should have made in vain
 So great a Prince, without on whom to reign.*

ψ. 476, 477. *These Worthies were the chief that led, — The Combatants, &c*] The Characters of the Leaders of the Bear-baiting, being now given, a Question may arise, why the *Knight* opposes Persons

- For Beasts, when Man was but a Piece
 475 Of Earth himself, did th' Earth possess:
 These Worthies were the chief that led
 The Combatants, each in the Head
 Of his Command, with Arms and Rage,
 Ready, and longing to engage.
- 480 The numerous Rabble was drawn out
 Of sev'ral Counties round about,
 From Villages remote, and Shires,
 Of East and Western Hemispheres:
 From foreign Parishes and Regions,
 485 Of different Manners, Speech, Religions,
 Came Men and Mastiffs; some to fight
 For Fame and Honour, some for Sight.

Persons of his own Stamp, and in his own way of thinking, in that Recreation? It is plain, that he took them to be so, by his manner of addressing them, in the famous Harangue which follows. An Answer may be given several ways: he thought himself bound in Commission, and Conscience, to suppress a Game, which he and his Squire had so learnedly judg'd to be unlawful; and therefore he could not dispense with it, even in his Brethren: he insinuates, that they were ready to engage in the same pious Designs with himself; and the Liberty they took was by no means suitable to the Character of Reformers: In short, he uses all his *Rhetoric* to *cajole*, and *Threats* to *terrify* them to desist from their darling Sports, for the plausible saving their Cause's Reputation. (Mr. B.)

¶ 485. *Of different Manners, Speech, Religions.*] Never were there so many different *Seets* and *Religions* in any Nation, as were then in *England*. Mr. *Case* told the Parliament, in his Thanksgiving Sermon for taking of *Chester*, p. 25. (See *Continuation of Friendly Debate*, p. 8.)
 " That, there was such a numerous Increase of *Errors*, and *Heresies*,
 " that he blush'd to repeat, what some had affirmed, namely, That
 " there was no less than an Hundred and Forecore several *Heresies*
 " propagated and spread in the neighbouring City, (*London*) and
 " many of such a Nature (says he) as that I may truly say in *Calvin's*
 " Language, The *Errors* and *Innovations* under which they groan'd,
 " of

And now the Field of Death, the Lists;
 Were enter'd by Antagonists,
 490 And Blood was ready to be broach'd;
 When *Hudibras* in haste approach'd,
 With Squire and Weapons to attack 'em;
 But first thus from his *orfe* bespake 'em:
 What Rage, O Citizens! what Fury

"of late years, were but *Tolerable Trifles, Children's Play*, compar'd
 "with these damnable Doctrines of Devils." (See likewise *Ep. Ded.*
 prefix'd to Mr. *Edwards's Gangrena*, part 1.) and Mr. *Ford*, a cele-
 brated Divine of those times, observed, (*Assize Sermon at Reading*,
Feb. 28, 1653, p. 21, 22.) "That in the little Town of *Reading*,
 "he was verily perswaded, if *Augustin's* and *Epiphanius's* Catalogues
 "of Heresies were lost, and all other modern and ancient Records of
 "that kind, yet it would be no hard matter to restore them with
 "considerable Enlargements from that place; that they have *Ana-*
 "*baptism*, *Familism*, *Socinianism*, *Pelagianism*, *Ranting*, and what not?
 "and that the Devil was served in *Heterodox* Assemblies, as frequently
 "as God in *Theirs*. And that one of the most eminent Church-
 "Livings in that County, was possessed by a *Blasphemer*, one in
 "whose House he believed some there could testify, that the Devil
 "was as visibly familiar as any one of the Family." See a long List
 of *Seels* in a Tract, intitled, *The simple Cocker of Agarwum in America*,
 1647, p. 11. and *Tatler*, vol. 4. N^o 256.

ψ. 494, 495. *What Rage, O Citizens! what Fury — Doth you to
 these dire Actions hurry? &c.*] Alluding to those Lines in *Lucan*, upon
Crassus's Death, *Pharsal.* lib. 1. 8, 9, &c.

*Quis furor, O Cives, quæ tanta licentia ferri
 Gentibus invisit Latium præbere cruorem?
 Cumque superba foret Babylon spolianda Tropæis
 Ausoniis, umbræque erraret Crassus inultâ,
 Bell'a geri placuit nullos habitura triumphos, &c.*

Thus translated by Sir *Arthur Gorges*, 1614, in the same metre.

*Dear Citizens, what Brainsick Charms,
 What Outrage of disorder'd Arms
 Leads you to feast your envious Foes;
 To see you goar'd with your own Blows?
 Proud Babylon your Force doth scorn,
 Whose Spoils your Trophies might adorn;*

And

495 Doth you to these dire Actions hurry?
 What *Oestrum*, what Phrenetick Mood
 Makes you thus lavish of your Blood,
 While the proud *Vies* your Trophies boast
 And unreveng'd walks — Ghost?
 500 What Towns, what Garrisons might you
 With Hazard of this Blood subdue,

*And Crassus' unrevenged Ghost
 Roams wailing through the Parthian Coast.*

See likewise Mr. *Roue's* Translation.

†. 496. *What Oestrum, &c.*] * *Oestrum* is not only a Greek Word for Madness, but signifies also a Gad-Bee or Horse-Fly, that torments Cattle in the Summer, and makes them run about as if they were mad."

†. 498. *While the proud Vies, &c.*] This refers to the great Defeat given to Sir William Waller, at the *Devises*, of which the Reader may meet with an account, in Lord Clarendon's *History of the Rebellion*, vol. 2. p. 224, 225, 226. and in Mr. Echard's *History of England*, vol. 2. p. 420. and the Blank is here to be fill'd up with the Word *Waller's*; and we must read *Waller's Ghost*: for though Sir William Waller made a considerable figure among the Generals of the Rebel Parliament, before this Defeat, yet afterwards he made no Figure, and appear'd but as the *Ghost* or shadow of what he had been before. (Dr. B.) The *Devises*, called *De Vies*, *Devises*, or the *Vies*, Camden's *Wiltshire Coll.* 88. edit. 1695. 'Tis on the utmost part of Rundway Hill, Camden *ibid.* coll. 103. Fuller's *Worthies, Wiltshire*, p. 155. Sir John Denham speaking of the bursting of eight Barrels of Gunpowder, whereby the famous Sir Ralph Hopton was in danger of being kill'd. (see *Loyal Songs against the Rump*, reprinted 1731. vol. 1. p. 107.) has the following Lines,

*You heard of that Wonder, of the Lightning and Thunder,
 Which made the Lye so much the louder;
 Now list to another, that miraculous Brother
 Which was done by a Firkin of Powder.
 Oh what a damp, it struck thro' the Camp!
 But as for honest Sir Ralph,
 It blew him to the Vies, without Head or Eyes.*

The *Vies* built by Dunwallo, Fabyan's *Chronicle*, part 2. chap. 28. folio 10.

Which now y'are bent to throw away
 In vain, untriumphable Fray ?
 Shall *Saints* in civil Bloodshed wallow
 505 Of *Saints*, and let the *Cause* lie fallow ?
 The *Cause*, for which we fought and swore
 So boldly, shall we now give o're ?
 Then because Quarrels still are seen

Y. 503. *In vain untriumphable Fray.*] A pleasant allusion to the Roman Custom, which denied “ a Triumph to a Conqueror in Civil War. (Mr. *W.*) The reason of which was, because the Men there slain were Citizens and no Strangers, which was the reason that neither *Nasica* having vanquish'd *Gracchus* and his Followers; nor *Metellus* suppressing *Caius Opimius*, nor *Antonius* defeating *Catiline*, were admitted to a Triumph. Nevertheless when *Lucius Sylla* had surprized the Cities of *Græcia*, and taken the *Marian Citizens*, he was allow'd, triumphant-wife, to carry with him the Spoils gained in those places.” (Sir *William Segar's* book, intitl'd, *Of Honour Civil and Military*, chap. 20. p. 140. *Tatler*, N^o 63.)

Y. 504, 505. *Shall Saints in Civil bloodshed wallow — Of Saints, and let the Cause lie fallow?*] Mr *Walker* observes, (*History of Independency*, part 1. p. 143.) “ That all the cheating, covetous, ambitious Persons of the Land, were united together under the title of the Godly, the *Saints*, and shared the Fat of the Land between them;” and (p. 148) he calls them the *Saints* who were canonized no where, but in the *Devil's Calendar*. When I consider the Behaviour of these pretended *Saints* to the Members of the Church of *England*, whom they plunder'd unmercifully, and to *Brother Saints* of other Sects, whom they did not spare in that respect, when a proper occasion offer'd, I cannot help comparing them with Dr. *Rondibilis*, (*Rablais*, book 3. chap. 34. p. 235.) who told *Panurge*, “ That from wicked Folks he never got enough, and from honest People he refused nothing.” See Sir R. *L'Estrange's* Moral to the Fable of the *Tub of Rats*, &c. part 2. fab. 236.

Y. 514, 515. — *Make War for the King — against himself.*] The *Presbyterians*, in all their Wars against the King, maintained still That they fought for him; for they pretended to distinguish his *Political Person*, from his *Natural* one: his *Political Person* they said, must be, and was with the *Parliament*, tho' his *Natural Person* was at War with them. And therefore when at the end of his Speech he charged them to keep the Peace, he does it in the Name of the King and *Parliament*; that is, the *Political*, not the *Natural* King.
 This

With Oaths and Swearings to begin,
 510 The *Solemn League and Covenant*,
 Will seem a mere *God-dam-me* Rant :
 And we that took it, and have fought,
 As lewd as Drunkards that fall out.
 For as we make War *for the King*
 515 *Against himself*, the self-same Thing,

This was the *Presbyterian* Method, whilst they had the ascendant, to join King and Parliament. In the Earl of *Essex's* Commission the King was named, but left out in that of Sir *Thomas Fairfax*. (See Lord *Hollis's* Observation upon it, *Memoirs*, p. 34.) To this piece of Grimace Mr. *Butler* alludes, (in his Parable of the *Lion and the Fox*, see *Remains*.)

*You know when Civil Broyls grew high,
 And Men fell out they knew not why;
 That I was one of those that went
 To fight for King and Parliament.
 When that was over, I was one
 Fought for the Parliament alone;
 And though to boast it argues not,
 Pure Merit me a Halbert got;
 And as Sir Samuel can tell
 I us'd the Weapon passing well.*

(Serjeant *Thorp* one of their iniquitous Judges, took great Pains to establish this Distinction, in his *Charge* to the *Grand Jury* at *York Assize*, May 20, 1648. p. 11. penes me.) Mr. *Richard Overton* (in his Appeal from the *Degenerate Representative Body the Commons of England — to the Body represented*, 1647. p. 18.) plays their own Artillery upon them. "There is a difference (says he) between their *Parliamentary* and their own *Personal Capacity*, and their Actions are answerably different; therefore the rejection, disobedience, and resistance of their *Personal Commands*, is no rejection, disobedience, or resistance of their *Parliamentary Authority*; so that he that doth resist their *Personal Commands*, doth not resist the Parliament; neither can they be censured, or esteemed as Traytors, Rebels, Disturbers, or Enemies to the State; but rather as Preservers, Conservers, and Defenders thereof." (See more, *Impartial Examination* of Mr. *Neal's* 2^d vol. of the *History of the Puritans*, p. 377. *Impartial Examination* of his 3^d vol. p. 305. Preface to a Tract, intitled, *A Looking-glass for Schismatics*, 1725.) The *fanatical Jesuites* (1687) seems to have borrow'd this Distinction, from these

Some will not stick to swear we do
 For God, and for Religion too;
 For if *Bear-baiting* we allow,
 What Good can *Reformation* do?
 520 The Blood and Treasure, that's laid out,
 Is thrown away, and goes for nought.
 Are these the Fruits o' th' *Protestation*,
 The Prototype of Reformation,
 Which all the *Saints*, and some, since *Martyrs*,
 525 Wore in their Hats like Wedding Garters,

Jesuitical Fancies. The Pope himself being suspected as a favourer of *Molinos* (or what was called the Heresy of the *Quietists*) "on the 13th of February, some were deputed from the Court of the *Inquisition*, to examine him, not in the quality of *Christ's Vicar*, or St. *Peter's* Successor; but in the single quality of *Benedict Odescalchi*." (*Baker's History of the Inquisition*, p. 430.

§. 519. *What good can Reformation do?*] This was the Cant of some of them, even in their publick Sermons. "The People of England (says *Richard Kentish*, *Fast Sermon before the Commons*, November 24, 1647. p. 17.) once desired a Reformation, coveted for a Reformation, but now they hate to be Reformed." Their way of Reforming is sneer'd by the Author of *An Elegy, upon the incomparable King Charles I.* 1648. p. 11.

Brave Reformation, and a through one too,
 Which, to enrich yourselves, must all undo.
 Pray tell us (those that can) what Fruits have grown
 From all your Seeds in Blood and Treasure sown?
 What would you mend? when your projected State
 Doth from the best in form degenerate?
 Or why should you (of all) attempt the Cure,
 Whose *Facts* nor Gospel-Tests nor Laws endure?
 But like unwholesome Exhalations met,
 From your Conjunction only Plagues beget.
 And in your Circle, as Impostumes fill,
 Which by their Venome their whole Body kill.

§. 525. *Wore in their Hats, &c.*] When the tumultuous Rabble came to *Westminster*, crying to have Justice done upon the Earl of *Strafford*, they roll'd up the *Protestation*, or some piece of Paper resembling it, and wore it in their Hats, as a badge of their Zeal:
 They

When 'twas resolv'd by either House
Six Members Quarrel to espouse?
 Did they, for this, draw down the Rabble,
 With Zeal, and Noises formidable;
 530 And make all *Cries* about the Town
 Join Throats to cry the *Bishops* down?
 Who having round begirt the Palace,
 (As once a month they do the *Gallows*)
 As Members gave the Sign about,
 535 Set up their Throats with hideous Shout.

They might probably do the same upon the Impeachment of the Six Members. (Dr. B.) "The *Buckinghamshire Men* were the first, "who, whilst they express'd their Love to their Knight, (*Hamden*) "forgot their sworn Oath to their King, and instead of Feathers, "they carried a printed *Protestation* in their Hats, as the *Londoners* "had done a little before, upon the Spear's point. (See a Tract, intitled, *The True Informer*, &c. Oxford, 1643. p. 27.)

§. 527. *Six Members Quarrels to espouse?* * The six Members were the Lord *Kimbolton*, Mr. *Pym*, Mr. *Hollis*, Mr. *Hambden*, Sir *Arthur Heslerig*, and Mr. *Stroud*, whom the King ordered to be apprehended, and their Papers seized; charging them of plotting with the *Scots*, and favouring the late Tumults: but the House voted against the Arrest of their Persons or Papers: whereupon the King having preferred Articles against those Members, he went with his Guard to the House to demand them; but they, having Notice, withdrew."

§. 531. *Join Throats to cry the Bishops down.*] "It is fresh in Memory (saith the Author of a Tract, intitled, *Lex Talionis*;) how "this City sent forth it's spurious Scum in Multitudes to cry down "*Bishops*, root and branch; who, like shoals of Herrings, or swarms "of Hornets, lay hovering about the Court with lying Pamphlets "and scandalous *Pasquils*, untill they forced the King from his "Throne, and banish'd the Queen from his Bed, and afterwards out "of the Kingdom. Good Lord (says the *True Informer*, &c. Oxford "1643, p. 12.) what a deal of Dirt was thrown in the Bishops Faces? "— what infamous Ballads were sung? what a thick Cloud of *epi-* "demical Hatred hung suddenly over them; so far, that a Dog "with a black and white Face was called a Bishop." And 'tis certain that these Mobs were encouraged by Alderman *Pennington*, and other

- When *Tinkers* bawl'd a loud to settle
Church-Discipline, for patching *Kettle* :
 No *Sow-gelder* did blow his Horn
 To geld a Cat, but cry'd *Reform*,
 540 The *Oyster-Women* lock'd their Fish up,
 And trudg'd away, to cry, *No Bishop*.
 The *Mouſe-Trap Men* laid *Save-alls* by,
 And 'gainſt *Ev'i Counſellors* did cry.
Botchers left old Cloaths in the Lurch,
 545 And fell to turn and patch the *Church*.
 Some cry'd the *Covenant*, inſtead
 Of *Pudding-pies*, and *Ginger-bread*.

other Members of the Houſe of Commons; (and by ſome of the Clergy, particularly by Dr. *Burges*, who call'd them his *Ban-Dogs*, and ſaid he could ſet them on and take them off as he pleaſed, *Wood's Athen. Oxon.* vol. 2. col. 236. *Echard's Hiſtory of England*, vol. 2.) and 'tis no wonder that the Mob without Doors were ſo furious againſt them, when ſo much encouragement was given within : and upon one of theſe Clamourers, who was an Alderman, (and probably *Pennington*) 'twas well turn'd by Mr. *Selden*, " Mr. Speaker, " (ſays the *Alderman*) there are ſo many Clamours againſt ſuch and " ſuch of the Prelates, that we ſhall never be quiet 'till we have no " more Biſhops." Mr. *Selden* upon this, informs the Houſe, " what " grievous Complaints there were for high Miſdemeanours againſt " ſuch and ſuch Aldermen; and therefore (ſays he) by a parity of " Reaſon, it is my humble Motion that we have no more Alder- " men." (*L'Eſtrange's Reflection upon Poggius's Fable, of a Prieſt and Epiphany*, part 1. fab. 364.) ſee a further Account of the Mobs of thoſe Times, *Εικων Βασιλικη*, chap. 4.

ψ. 554, 555. *A ſtrange harmonious Inclination — Of all Degrees to Reformation.*] Thoſe Flights which ſeem moſt extravagant in our Poet, were really excell'd by matter of Fact. The *Scots* (in their large Declaration, 1637. p. 41.) begin their Petition againſt the *Common Prayer-Book*, thus, — " We Men, Women, and Children, and Ser- " vants, having conſider'd, &c." *Foulis's Hiſtory of Wicked Plots*, &c. pag. 91.

And some for *Brooms, old Boats and Shoes,*
Bauld out to *purge the Common-House:*

550 Instead of *Kitchen-stuff,* some cry,
A *Gospel-preaching Ministry;*
And some for *Old Suits, Coats, or Cloak,*
No *Surplices* nor *Service-Book.*

A strange harmonious Inclination
555 Of all Degrees to *Reformation,*
And is this all? Is this the End
To which these *Carr'ngs on* did tend?
Hath *Publick Faith,* like a young Heir
For this tak'n up all Sorts of Ware,

§. 558, 559. *Hath Publick Faith like a young Heir—For this tak'n up all sorts of Ware?*] This Thought seems to have been borrow'd from Mr. Walker; (*History of Independency*, 1661. part 1. p. 11.) “The most observable Thing (says he) is to see this old Parliament, “like a young Prodigal, take up Money upon difficult Terms, and “entangle all they had for a Security.” They took up Ammunition, Provisions, and Cloaths for their Army, promising to pay for them as soon as they could raise Money: and Tradesmen took their Word, and trusted them with their Goods, upon what they call'd the Publick Faith, upon a Promise of eight Pound *per cent.* Interest (as is mentioned by most of the Historians of those times); vast quantities of Plate were brought into the Parliament Treasury to be coin'd into Money for the payment of the Soldiers: but the Parliament broke their Publick Faith, and perform'd few of their Promises: so that many of the Tradesmen that trusted them broke; and many of those that brought in their Plate were cheated of both their Principal and Interest. “Never was there such double “dealing (says Mr. James Howell, *Philanglus*, p. 146.) by any Publick Assembly: for when the Lenders upon the *Publick Faith* came “to demand their Money, they could not have it, unless they doubled their first Sum, together with the Interest they received; and “then they should have the Value in Church and Crown Lands. “But if they doubled not both Interest and Principal, they should “not be capable of having any Lands allowed for their Money. Diversify (says he) to my Knowledge, have ruined themselves thereby, and though they clamour'd and spoke high Language at the “Parliament Doors, and were promised Satisfaction, yet could not

- 560 And run in't ev'ry Tradesman's Book,
 'Till both turn'd Bankrupts, and are Broke?
 Did *Saints*, for this, bring in their *Plate*;
 And Crowd as if they came too late?
 For when they thought the *Cause* had need on't,
 565 Happy was he that could be rid on't.
 Did they coin *Piss-pots*, *Bowls*, and *Flaggons*,
 Int' Officers of Horse and Dragoons;
 And into Pikes and Musquetteers
 Stamp *Beakers*, *Cups*, and *Porringers*?
 570 A *Thimble*, *Bodkin*, and a *Spoon*,

"get a penny to this Day." — and diverse Interlopers were used to buy these Publick Faith Bills for half a Crown in the Pound. See a farther account of their *Publick Faith*, in a *Traæ*, intituled, *A Second Complaint; being an honest Letter to a doubtful Friend, about rising the 20^h part of his Estate*, 1st 43. *History of Independency*, part i. p. 3. part 2. p. 78. a Song intituled, *The Clown*, *Coll. of Loyal Song*, reprinted 1731. vol. 2. p. 191. *Mercurius Politicus*, N^o 387. p. 62, 63, 64. *The Speech and Confession of the Covenant, at its Burning by the Executioner*, 1661. p. 15. *Heath's Chronicle*, p. 37.

¶ 562, 563. *Did Saints for this bring in their Plate,—And crowd as if they came too late.*] One of these pretended *Saints*, who generally in his Prayers pleads Poverty, yet thanks God upon this occasion for enabling him to subscribe some Plate to the Parliament. "O my good Lord God — accept of my due Thanks for all sorts of Mercies, spiritual and temporal to me and myne: in special, I praise thee for my Riches in Plate, by which I am enabled to subscribe Fifteen Pounds in Plate for the use of the Parliament, as I am call'd upon for to do it, by Commissioners this day." Mr. *George Swathe's Prayers*, p. 37.

—— without stay

Our callings and Estates we flung away;
 Our Plate, our Coin, our Jewels, and our Rings,
 Arms, Ornaments, and all our precious things,
 To you we brought as bountifully in,
 As if they had old rusty Horse-shoes bin.

Opobalsamum Anglicanum. — By George Withers, Esq. 1646. p. 3.

¶ 570, 571. *A Thimble, Bodkin, and a Spoon,—Did start up living*
 Men

Did start up living Men, as soon
 As in the Furnace they were thrown,
 Just like the *Dragon's Teeth* b'ing sown.
 Then was the *Cause* of Gold and Plate,
 575 The *Brethren's* Off'rings, consecrate,
 Like th' *Hebrew Calf*, and down before it
 The Saints fell prostrate, to adore it :
 So say the *Wicked* — and will you
 Make that *Sarcasmus* Scandal true,
 580 By running after Dogs and Bears,
 Beasts more unclean than Calves or Steers?

Men as soon, &c.] Mr. Thomas May (who styles himself Secretary of the Parliament, *History of the Parliament of England*, 1647. lib. 2. chap. 5. p. 97.) observes, "That the Parliament were able to raise Forces, and arm them well, by reason of the great masses of Money and Plate which to that purpose was heap'd up in *Guild-Hall* — where not only the wealthiest Citizens and Gentlemen who were near dwellers, brought in their large Bags and Goblets, but the poor sort presented their Mites also, insomuch that it was a common jeer of Men disaffected to the Cause, to call it *The Thimble and Bodkin Army*." see Note upon part 2. canto 2. §. 775. *The French Report, Collection of Loyal Songs*, reprinted 1731. vol. 1. N^o 11. p. 25. *A Song upon bringing in the Plate*, ib. vol. 1. N^o 22. p. 47. *Rump Rampant*, vol. 2. N^o 15. p. 61.

§. 573. *Just like the Dragon's Teeth being sown.*] See the Fable of *Cadmus*, Ovid. *Metamorph.* lib. 3. l. 502. &c.

§. 576. *Like th' Hebrew Calf, and down before it, &c.*] The Author of a book, intitled, *English and Scotch Presbytery*, p. 320. observes upon this Ordinance: "That the *Seditious Zealots* contributed as freely, as the Idolatrous *Israelites*, to make a *Golden Calf*; and those who did not bring in their Plate, they plundered their Houses, and took it away by force: and at the same time commanded the People to take up Arms, under the penalty of being hang'd."

§. 579. *Make that Sarcasmus, &c.*] * Abusive or insulting had been better, but our Knight believ'd the learned Language more convenient to understand in, than in his own Mother-Tongue."

§. 581. *Beasts more unclean than Calves or Steers.*] See an account of clean, and unclean Beasts, *Leviticus* 11, *Deuteronomy* 14.

Have pow'rful Preachers ply'd their Tongues,
 And laid themselves out and their Lungs :
 Us'd all Means, both direct and sinister,
 585 I' th' Pow'r of Gospel-preaching Minister ?
 Have they invented Tones to win
 The Women, and make them draw in

§. 582. *Have pow'rful Preachers ply'd their Tongues.*] Alluding to Mr. Edmund Calamy, (and others) who recommended this Loan, in a Speech at Guild-Hall, October 6. 1643. in which among other reasons for a Loan, he has the following ones. " If ever, Gentlemen, " you might use this Speech of Bernardus Ocbinus, (which he hinted " at before) O Happy Penny, you may use it now; Happy Money, that " will purchase Religion; and purchase a Reformation to my Posterity! O Happy Money, and blessed be God I have it to lend! and " I count it the greatest opportunity that God did ever offer to the " Godly of this Kingdom, to give them some Money, to lend to " This Cause: And I remember in this Ordinance of Parliament, it " is called Advance Money; it is called An Ordinance to Advance " Money towards the Maintaining the Parliament Forces; and truly " it is the highest Advance of Money, to make Money an Instrument to advance my Religion; the Lord give you Hearts to believe this. For my part, I speak it in the name of myself, and in " the names of these Reverend Ministers; we will not only speak " to persuade you to contribute, but every one of us, that God hath " given an estate to; we will all to our utmost Power; we will not " only say *Ite*, but *Venite*." see more id. ib. Mr. Case, a celebrated Preacher of those Times, to encourage his Auditors to a liberal Contribution, upon administering the Sacrament, address'd them in this Manner. *All ye that have contributed to the Parliament, come, and take this Sacrament to your Comfort.* (Dugdale's Short View, p. 566.)

§. 586. *Have they invented Tones to win, &c.*] The Author of the Dialogue between Timothy and Philatheus, (Pref. to 2^d vol. 1710.) in banter of those times, says; " I knew a famous Casuist, who, when- " ever he undertook the Conversion of any of his precise Neighbours, " most commonly made use of this following Address. — H-a-h " Fre nd, *Thou art in Darknes*, yea in *thick Darknes* — The Lord " — He — I say, He — He shall enlighten Thee. Harken to him, " hear him, attend to him, advise with him; enquire for him — " (raising his Voice) — Po—or Saw — (here pull out the Handkerchief) He shall enlighten thee, He shall kindle thee, He shall inflame thee, He shall consume the, yea even He, — *Heigh — ho,*" (this through the nose) and by this well tuned Exordium, he charm'd all

The Men, as *Indians* with a Female
Tame Elephant inveigle the Male?

590 Have they told *Prov'dence* what it must do,
Whom to avoid, and whom to trust to?
Discover'd th' *Enemy's* Design,
And which way best to countermine?

all the Brethren most melodiously, and rival'd all the *Noses* and *Night-Caps* in the Neighbourhood.

y. 588, 589. *The Men, as Indians with a Female—Tame Elephant, inveigle the Male.*] The manner of taking wild Elephants in the Kingdom of Pegu, is by a *Tame Female Elephant* bred for that purpose: which being anointed with a peculiar Ointment, the Wild one follows her into an inclosed Place, and so is taken. (*Purchase his Pilgrims*, vol. 5. 4th edit. p. 583.) see a larger account, *Philosophical Transactions*, N^o 326. vol. 27. p. 66. &c. and the manner of Taming Elephants in England, by Mr. Strachan: *Philosophical Transactions*, N^o 277. vol. 23. p. 1051.

y. 590. *Have they told Prov'dence what it must do.*] “ ’Twas a common Practice to inform God of the Transactions of the Times. Oh
“ my good Lord God, (says Mr. G. Swathe, *Prayers*, p. 12.) I hear
“ the King hath set up his Standard at York, against the Parliament
“ and City of London — look thou upon them, take their Cause into
“ thine own hand; appear thou in the Cause of thy Saints: the Cause
“ in hand—It’s thy Cause, Lord; we know that the King is misled,
“ deluded, and deceived by his *Popish*, *Arminian*, and *Temporizing*,
“ *Rebellious*, *Malignant*, *Faction* and *Party*, &c.” “ They would
“ (says Dr. Echard, *Observations on the Answer to the Enquiry into*
“ *the Occasions of the Contempt of the Clergy*, p. 67.) in their Prayers
“ and Sermons, tell God, That they would be willing to be at any
“ Charge and Trouble for him, and to do as it were, any Kindness
“ for the Lord; the Lord might now trust them, and rely upon
“ them, they should not fail him: they should not be unmindful of
“ his Business; his Work should not stand still, nor his Designs be
“ neglected. They must needs say, that they had formerly receiv’d
“ some Favours from God, and have been (as it were) beholden to
“ the Almighty, but they did not much question, but they should find
“ some opportunity of making some amends for the many Good
“ Things, and (as I may so say) Civilities which they had received
“ from Him: indeed, as for those that are weak in the Faith, and
“ are yet but *Babes in Christ*, it is fit that they should keep at some
“ distance from God, should kneel before him, and stand (as I may
“ so say) cap in hand to the Almighty: but as for those, that are
“ strong

Prescrib'd what Ways it hath to work,
 595 Or it will ne're advance the *Kirk*?
 Told it the *News* o' th' last Express,
 And after good or bad Success,
 Made Prayers, not so like Petitions,
 As *Overtures* and Propositions,
 600 (Such as the *Army* did present
 To their Creator, the *Parliament*)
 In which they freely will confess,
 They will not, cannot *acquiesce*,
 Unless the *Work* be carry'd on
 605 In the same Way they have begun,
 By setting Church and Common-weal
 All on a Flame, bright as their Zeal,

" strong in all Gifts, and grown up in all Grace, and are come to
 " a Fulness and Ripeness in the Lord Jesus; it is comely enough to
 " take a great Chair, and sit at the end of the Table, and with their
 " cock'd Hats on their Heads, to say, God, we thought it not amiss
 " to call upon Thee this Evening, and let Thee know how affairs
 " stand; we have been very watchful since we were last with Thee;
 " and they are in a very hopeful condition; we hope that thou wilt
 " not forget us; for we are very thoughtful of thy Concerns: we do
 " somewhat long to hear from Thee: and if thou pleasest to give
 " us such a thing (*Victory*) we shall be (as I may so say) good to thee
 " in something else when it lies in our way." See a remarkable
 Scotch Prayer much to the same purpose, *Scourge*, by Mr. Lewis, No
 16. p. 130. edit. 1717.

y. 603. *They will not, cannot acquiesce.*] Alluding probably to
 their saucy expostulations with God from the Pulpit. Mr. Vines, in
 St. Clement's Church near Temple-Bar; used the following words,
 " O Lord, thou hast never given us a Victory this long while, for
 " all our frequent Fasting: what dost thou mean, O Lord, to fling
 " into a Ditch, and there to leave us?" (*Dugdale's Short View of the*
Troubles, p. 570.) And one Robinson in his Prayer at Southampton,
 August 25, 1642. express'd himself in the following manner, " O God,
 " O God, many are the Hands that are lift up against us, but there
 " 18

- On which the Saints were all a-gog,
 And all this for a *Bear* and *Dog* ?
- 610 The Parliament drew up *Petitions*
 To'tself, and sent them, like Commissions,
 To *well-affected* Persons down,
 In ev'ry City and great Town ;
 With Pow'r to levy Horse and Men,
- 615 Only to bring them back agen :
 For this did many, many a Mile,
 Ride manfully in Rank and File,
 With *Papers* in their Hats, that show'd
 As if they to the *Pillory* rode.
- 620 Have all these Courses, these Efforts,
 Been try'd by People of all Sorts,

“ is one God, it is Thou thyself, O Father, who does us more Mis-
 chief than they all. (See *Seppen's Preacher's Guard and Guide*.)
 They seem'd to encourage this Sauciness in their publick Sermons.
 “ Gather upon God (says Mr. R. Harris, *Fast Sermon before the Com-
 mons*, May 25, 1642. p. 18.) and hold him to it as *Jacob* did ; press
 “ him with his Precepts, with his Promises, with his Hand, with his
 “ Seal, with his Oath, till we do *δυσωπειν*, as some *Greek Fathers*
 “ boldly speak : that is, if I may speak it reverently enough, put the
 “ Lord out of countenance, put him as you would say to the blush,
 “ unless we be masters of our Requests.”

†. 610. *The Parliament drew up Petitions, &c.*] When the sedi-
 tious Members of the House of Commons wanted to have any thing
 pass the House, which they fear'd would meet with opposition, they
 would draw up a Petition to the Parliament, and send it to their
 Friends in the Country to get it signed and brought up to the Par-
 liament by as many as could be prevailed upon to do it. Their way
 of doing it (as Lord Clarendon observes, *History of the Rebellion*,
 vol. 1. p. 161.) “ was to prepare a *Petition* very modest and dutiful
 “ for the Form, and for the matter not very unreasonable ; and to
 “ communicate it at some publick Meeting, where care was taken
 “ it should be received with approbation : the Subscription of a very
 “ few Hands fill'd the Paper itself, where the *Petition* was written,
 “ and

Velis & Remis, omnibus Nervis,

And all t' advance the Cause's Service?

And shall all now be thrown away

625 In petulant intestine Fray?

Shall we that in the Cov'nant swore,

Each Man of us to run before

Another, still in Reformation,

Give Dogs and Bears a Dispensation?

630 How will dissenting Brethren relish it?

What will Malignants say? *Videlicet,*

That each Man swore to do his best,

To damn and perjure all the rest?

And bid *the Devil take the hin'most* :

635 Which at this Race is like to win most.

They'll say our Bus'ness, to reform

"and therefore many more sheets were annexed for the reception of the numbers, which gave all the credit, and procured all the countenance to the Undertaking. When a Multitude of hands were procured, the petition itself was cut off, and a new one framed, agreeable to the Design in hand; and annex'd to a long List of Names which was subscribed to the former: by this means many Men found their Names subscribed to *Petitions*, of which they before had never heard."

¶ 622. *Velis & Remis, omnibus Nervis.*] The Ancients made use of Gallies with Sails and Oars, vid *Lucani Pharsal.* passim. Such are the Gallies now rowed by Slaves at Leghorn, &c. in calm Weather, when their Sails are of little service. All that Mr. Butler means, is, that they did it with all their might.

¶ 631. *What will Malignants say, &c.*] "By Malignants (says the Writer of a Letter, without any superscription — *That the poor People may see the Intentions of those whom they have followed*; printed in the year 1643. p. 6.) "you intend all such who believe that more Obedience is to be given to the Acts of former Parliaments, than to the Orders and Votes of this."

¶ 638. *For to Subscribe, unsight unseen.*] See the *Solemn League and Covenant*, in Lord Clarendon's *History of the Rebellion*, vol. 2. p. 287. where

- The Church and State, is but a Worm;
 For to subscribe, unsight, unseen,
 T' an unknown Church Discipline,
 640 What is it else, but before-hand
 T' engage, and after understand?
 For when we swore to carry on
 The present *Reformation*,
 According to the purest Mode
 645 Of Churches best Reform'd abroad,
 What did we else but make a Vow
 To do we know not what, nor how?
 For no three of us will agree
 Where, or what Churches these shou'd be.
 650 And is indeed the self-same Case;
 With theirs that swore *Et cætera's*;

where they promise to reform the Church according to the Best Reform'd Churches, though none of them knew, neither could they agree which Churches were best reform'd, and very few, if any, of them knew, which was the True Form of those Churches. (Dr. B.)

¶ 640, 641. *What is it else, but before-hand — T' engage and after understand?*] Of this kind was the Casuistry of the Mayor and Jurats of Hastings, one of the Cinque Ports: who would have had some of the Assistants to swear in general to assist them; and afterwards they should know the Particulars: and when they scrupled, they told them, "They need not to be so scrupulous, tho' they did not know what they swore unto; it was no harm, for they had taken the same Oath themselves to do that, which they were to assist Them in." (*Mercurius Rusticus*, No. 15. p. 163, 164.)

¶ 648, 649. *For no three of us will agree — Where, or what Churches these should be.*] See this proved in their Behaviour at the Treaty of Uxbridge. Lord Clarendon's *History of the Rebellion*, vol. 2. P. 447, 448.

¶ 651. *With those that swore Et cætera's.*] In the Convocation that sate at the beginning of 1640. there was an Oath framed, (see Canon the 6th of 1640.) which all the Clergy were bound to take: in

Or the *French League*, in which Men vow'd
 To fight to the last Drop of Blood.
 These Slanders will be thrown upon
 655 The *Cause* and *Work* we carry on,
 If we permit Men to run headlong
 T' Exorbitances fit for *Bedlam*;
 Rather than *Gospel-Walking* Times,
 When slightest Sins are greatest Crimes.
 660 But we the Matter so shall handle,
 As to remove that odious Scandal:

which was this Clause. "Nor will I ever give my consent to alter
 "the Government of this Church, by Archbishops, Bishops, Deans,
 "Archdeacons, &c." This was loudly clamour'd at, and called
 swearing to they knew not what: and a Book was published, London
 1641. intitled, *The Anatomy of &c. or, the Unfolding of that dangerous*
Clause of the Sixth Canon. Our Poet has plainly in this place shown
 his Impartiality; the Faulty and Ridiculous on one side as well as
 the other, feel the Lash of his Pen. The *Satire* is fine and pungent,
 in comparing the *&c. Oath* with the *Covenant Oath*: neither of
 which were strictly defensible. His Brother *Satyrift Cleveland* also
 could not permit so great an Absurdity to pass by him unlash'd:
 but does it in the Person of a *Puritan-Zealot*, and thereby cuts
 doubly;

*Who swears &c. swears more Oaths at once,
 Than Cerberus out of his Triple Sconce:
 Who views it well, with the same Eye beholds
 The old Half Serpent in his num'rous Folds
 Accurst —
 Oh Booker, Booker, how com'st thou to lack
 This Sign, in thy Prophetick Almanack?
 — I cannot half untruss
 Et Cætera, it is so abominous.
 The Trojan Nag was not so fully lin'd;
 Unrip &c. and you shall find
 Og the great Commissary, and which is worse,
 The Apparitor upon his skew-bald Horse.
 Then finally, my Babe of Grace, forbear
 Et Cætera, 'twill be too far to swear,
 For 'tis to speak in a familiar Style,
 A Yorkshire Wea-bit, longer than a Mile.*

Nay

In Name of King and Parliament,

I charge ye all, no more foment

This Feud, but keep the Peace between

665 Your Brethren and your Countrymen;

And to those places straight repair

Where your respective Dwellings are.

But to that Purpose first surrender

The *Fidler*, as the prime Offender,

670 Th' Incendiary vile, that is chief

Author and Engineer of Mischief;

Nay, he elsewhere couples it with the Cant Word *Smečlynnus*, (the *Club Divines*) and says, "The Banns of Marriage were ask'd between "them—that the *Convocation* and the *Commons* were to be the Guests; "and the Priest *Molesey*, or *Santa Clara* were to tie the *Foxes Tails* "together." Could any thing be said more severe and satirical? (Mr. B.)

§. 652. *Or the French League,*] * The Holy League in France, design'd and made for the Extirpation of the Protestant Religion, was the Original, out of which the Solemn League and Covenant here was (with Difference only of Circumstances) most faithfully transcrib'd. Nor did the Success of both differ more than the Intent and Purpose; for after the Destruction of vast Numbers of People of all sorts, both ended with the Murder of two Kings, whom they had both sworn to defend: And as our Covenanters swore every Man to run one before another in the Way of Reformation, so did the French in the Holy League, to fight to the last Drop of Blood." Mr. Robert Gordon (see *History of the Illustrious Family of Gordon*, vol. 2. p. 197.) speaking of the Solemn League and Covenant, compares it to the Holy League in France; and observes, "That they were as like as one Egg "to another; the one was nurs'd by the *Jesuites*, the other by the "then *Scots Presbyterians*, *Simeon* and *Levi*;" and he informs us, p. 199. "That Sir William Dugdale, (*Short View*,) has run the "Comparison Paragraph by Paragraph: and that some signed it "with their own Blood instead of Ink." See likewise *History of English and Scotch Presbytery*, edit. 1659. chap. 10. p. 88.

§. 668, 669. *But to that purpose first surrender, — The Fidler, &c.]* This is meant as a Ridicule on the Clamours of the Parliament against Evil Counsellours, and their Demands to have them given up to Justice. (Mr. W.)

- That makes Division between Friends,
 For profane and malignant Ends.
 He and that Engine of vile Noise,
 675 On which illegally he plays,
 Shall (*dictum factum*) both be brought,
 To condign Punishment, as they ought.
 This must be done, and I would fain see
 Mortal so sturdy as to gain-say :
 680 For then I'll take another Course,
 And soon *reduce* you all by Force.
 This said, he clapt his Hand on Sword,
 To shew he meant to keep his Word.

§. 674, 675, 676, 677. *He and that Engine of vile Noise, — On which illegally He plays, — Shall (dictum factum) both be brought — To condign punishment, as they ought.* The threatening Punishment to the Fiddle, was much like the Threats of the Pragmatical Troopers, to punish Ralph Dobbin's Waggon (of which we have the following merry account, *Plain Dealer*, publish'd 1734. vol. 1. p. 256.) "I was driving (says he) into a Town upon the 29th of May, "where my Waggon was to dine: there came up in a great rage "seven or eight of the Troopers that were quarter'd there, and "asked what I bush'd out my Horses for? I told them to drive "Flies away. But they said, I was a Jacobite Rascal, That my "Horses were guilty of High Treason, and my Waggon ought to be "hang'd. — I answer'd, it was already drawn, and within a "yard or two of being quarter'd; but as to being hang'd, it was "a Compliment we had no occasion for, and therefore desir'd them "to take it back again; and keep it in their own hands, till they "had an opportunity to make use of it. — I had no sooner spoke "these words, but they fell upon me like Thunder, stript my "Cattle in a twinkling, and beat me black and blue with my own "Oak-Branches.

§. 684, 685. *But Talgol, who had long suppress'd — Inflam'd Wrath in glowing breast, &c.* It may be ask'd, why Talgol was the first in answering the Knight, when it seems more incumbent upon the Bearward to make a Defence? Probably Talgol might then be a Cavalier, for the Character the Poet has given him, doth not infer the contrary; and his Answer carries strong Indications to justify the Conjecture. The Knight had unluckily expos'd to view the plotting

But *Talgol*, who had long suppress'd
 685 Inflam'd Wrath in glowing Breast,
 Which now began to rage and burn as
 Implacably as Flame in Furnace;
 Thus answer'd him: Thou Vermin wretched
 As e'er in measled Pork was hatched;
 690 Thou Tail of Worship, that dost grow
 On Rump of Justice as of Cow;
 How dar'st thou with that sullen Luggage
 O' th' self, old Ir'n, and other Baggage,
 With which thy Steed of Bones and Leather
 695 Has broke his Wind in halting hither;

plotting Designs of his Party, which gave *Talgol* an opportunity to vent his natural inclination to ridicule them: this confirms me in an opinion, That he was *then* a *Loyalist*, notwithstanding what Sir R. L'Estrange has asserted to the contrary. (Mr. B.)

✱. 690. *Thou Tail of Worship.*] A home Reflection upon the Justices of the Peace in those times: many of which, as has been observed, were of the Lowest Rank of the People: (and the Best probably were *Butchers*, *Carpenters*, *Horse-keepers*, as some have been within our memory) and very applicable would the words of *Notch the Brewer's Clerk* to the Groom of the Revels (*Ben Johnson's Masque of Augurs*, Works, p. 82.) have been to many of the Worshipful ones of those times. "Sure by your Language, you were never meant for a *Courtier*; howsoever it hath been your ill-fortune to have been taken out of the Nest young, you are some *Constable's Egg*, some *Widgin* of *Authority*, you are so easily offended." (See *Miramont's Treatment* of his Brother *Erasmus the Justice*; *Beaumont and Fletcher's Elder Brother*, act 2. sc. 1.) and as they made such mean Persons *Justices of the Peace*, that they might more easily govern them; *Cromwell* afterwards took the same method in his Choice of *High Sheriffs*, whom he appointed from *Yeomen*, or the *lowest Tradesmen*, that he could confide in; the expence of Retinue and treating the Judges being taken away. (*Heath's Chronicle*, p. 401.)

✱. 695. *Is lamed, and tir'd in halting hither.*] Thus it stands in the two Irish Editions of 1663.

How durst th', I say, adventure thus
 T'oppose thy Lumber against us?
 Could thine Impertinence find out
 No Work t'employ itself about,
 700 Where thou, secure from Wooden Blow
 Thy busy Vanity might'st show?
 Was no Dispute a-foot between
 The *Caterwauling Bretheren*?
 No subtle Question rais'd among
 705 Those *out-o'-their Wits*, and those i'th' Wrong;
 No Prize between those Combatants
 O' th' Times, the Land and Water-Saints;
 Where thou might'st *stickle without Hazard*
 Of Outrage to thy Hide and Mazzard;

¶. 703. *The Caterwauling Bretheren?*] A Writer of those times (*Umbra Comitiorum, or Cambridge Commencement in Types*, p. 6. *penes me*) thus styles the *Presbyterians* "How did the rampant Brother-hood (says he) play their Prize, and caterwaul one another." But Mr. Butler designed this probably as a sneer upon the Assembly of Divines, and some of their curious and subtle Debates: for which our Poet has lash'd them in another Work. Mr. Selden (says he, *Remains*, 2^d edit. 1727, p. 226.) "visits the Assembly, as *Persians* used to see Wild Asses fight: when the Commons have "tired him with their New Law, these Brethren refresh him with "their Mad Gospel: they lately were gravelled betwixt *Jerusalem* "and *Jericho*, they knew not the distance betwixt those two Places; "one cry'd Twenty miles, another Ten. It was concluded Seven "for this reason, that Fish was brought from *Jericho* to *Jerusalem* "Market: Mr. Selden smiled and said, Perhaps the Fish was Salt-Fish, and so stopp'd their mouths." And as to their Annotations, many of them were no better than *Peter Harrison's*, who observed of the *Two Tables of Stone*, That they were made of *Shittim Wood*. [*Umbra Comitior. &c.* p. 7.]

¶. 707. *The Land and Water-Saints.*] The *Presbyterians*, and *Anabaptists*.

¶. 709. — *Mazzard,*] *Face.*

- 710 And not for want of Bus'ness come
 To us to be thus troublesome,
 To interrupt our better Sort
 Of Disputants, and spoil our Sport?
 Was there no *Felony*, no *Bawd*,
 715 *Cut-purse*, nor *Burglary* abroad?
 No *Stolen Pig*, nor *Plunder'd Goose*,
 No tie thee up from breaking loose?
 No Ale unlicens'd, broken Hedge,
 For which thou Statute might'st alledge,
 720 To keep thee busy from foul Evil,
 And Shame due to thee from the Devil?
 Did no Committee sit, where he
 Might cut out Journey-work for thee?

ψ. 714. *Was there no Felony, &c.*] These properly were cognizable by Him, as a *Justice of the Peace*.

ψ. 718, 719. *No Ale unlicens'd, broken Hedge,—For which thou Statute might'st alledge.*] Ale-houses are to be licens'd by *Justices of the Peace*, who have power to put them down by 5 and 6 *Edw. VI.* chap. 25, &c. See *Jacob's Law Dictionary*: and by 43 *Eliz.* cap. 7. *Hedge-breakers*, shall pay such Damages as a *Justice* shall think fit; and, if not able, shall be committed to the *Constable*, to be whipped. See *Jacob's*, &c.

ψ. 721. *And Shame due to thee from the Devil.*] An Expression used by *Sancho Pancha*. (*Don Quixote*, vol. 1. chap. 11. p. 281.)

ψ. 722. *Did no Committee sit.*] Some short account has already been given of *Committees*, and their Oppressions: to which the *Author* of a *Poem* intitled, *Sir John Birkenhead review'd*, p. 3. alludes, in the following Lines:

*The Plow stands still, and Trade is small,
 For Goods, Lands, Towns; and Cities;
 Nay I dare say, the Devil and All
 Pays Tribute to Committees.*

And Mr. *Walker* observes, (*History of Independency*, part 1. p. 67.) “that to historize them at large, (namely the grievances from “*Committees*) would require a volume as big as the *Book of Mar-*

- And set th' a Task, with Subornation,
 725 To stitch up *Sale* and *Sequestration*,
 To cheat, with *Holiness* and *Zeal*,
 All Parties and the Common-weal?
 Much better had it been for thee,
 H' had kept thee where th' art us'd to be;
 730 Or sent th' on Bus'ness any whither,
 So he had never brought thee thither.
 But if th' hast Brain enough in Skull
 To keep it self in Lodging whole,
 And not provoke the Rage of Stones,
 735 And Cudgels to thy Hide and Bones;
 Tremble, and vanish, while thou may'st,
 Which I'll not promise if thou stay'st.

“*tyrs*, and that the People were then generally of opinion, that
 “they might as easily find Charity in Hell, as Justice in any Com-
 “mittee: and that the King hath taken down one *Star Chamber*,
 “and the Parliament have set up a Hundred.” Mr. *Cleveland*
 gives the following Character of a *Country Committee-man*, (*Works*,
 p. 98.) “He is one, who for his good Behaviour has paid the Ex-
 “cise of his Ears, so suffered Pyracry by the Land Caption of Ship-
 “Money; next a Primitive Freeholder, who hates the King, be-
 “cause he is a Gentleman, transgressing the *Magna Charta* of
 “*Delving Adam*, (alluding to those two lines used by *John Ball*,
 “to encourage the Rebels in *Wat Tyler's* and *Jack Straw's* Rebel-
 “lion, in the Reign of King *Richard the Second*.

“*When Adam dolve, and Eve span,*

“*Who was then the Gentleman?*”)

“Adding to these, a mortified Bankrupt, that helps out the False
 “Weights with a *Mene Tekel*. These with a New *Blew-stocken'd*
 “Justice, lately made of a Basket-hilted Yeoman, with a short-
 “handed Clerk tack'd to the reer of him, to carry the Knap-sack
 “of his understanding, together with two or three equivocal Sirs,
 “whose Religion like their Gentility is the Extract of their Arms;
 “Being therefore Spiritual, because they are Earthly, not forget-
 “ting the Man of the Law, whose Corruption gives the *Hogan* to
 “the

- At this the *Knight* grew high in Wroth,
 And *lifting Hands* and *Eyes up* both,
 740 Three Times he smote on Stomach stout,
 From whence at length these Words broke out:
 Was I for this entitled *Sir*,
 And girt with trusty Sword and Spur,
 For Fame and Honour to wage Battel,
 745 Thus to be brav'd by Foe to Cattel?
 Not all that Pride that makes thee swell
 As big as thou dost blown-up Veal;
 Nor all thy Tricks and Slights to cheat,
 And sell thy Carrion for good Meat;
 750 Not all thy Magic to repair
 Decay'd old Age in tough lean Ware,

"the sincere *Juncto*: These are all the Simples of the precious
 "Compound: a Kind of *Dutch Hotch-potch*, the *Hogan-mogan Com-*
 "mittee-man." See more, *Cleveland*, p. 94, &c. *Walker's Hist. of In-*
dependency, part 1. p. 4, 5, 6.

y. 725. *To stitch up Sale and Sequestration.*] See Mr. *Cleveland's*
Character of a Sequestrator, (*Works*, 1677, p. 99.)

y. 726. *To cheat with Holiness and Zeal.*] *J. Taylor* the Water-
 Poet banters such Persons, (*Motto: Works* 1630, p. 53.)

*I want the Knowledge of the Throwing Art,
 A Holy Outside, and a Hollow Heart.*

y. 733. *To keep within its Lodging.*] Edit. 1674, 84, 89, 94, 1700,
 restor'd to the present reading, 1704.

y. 742. *Was I for this entitled Sir,*] *Hudibras* shew'd less pati-
 ence upon this, than *Don Quixote* did upon a like occasion; (vol. 3.
 chap. 32. p. 317.) where he calmly distinguishes betwixt an *As-*
front, and an *Injury*. The Knight is irritated at the satyrical An-
 swer of *Talgol*: and vents his Rage in a manner exactly suited to his
 Character; and when his Passion was work'd up to a height too
 great to be express'd in Words, he immediately falls into Acti-
 on: but alas, at his first Entrance into it, he meets with an un-
 lucky Disappointment; an *Omen*, that the Success would be as in-
 different as the Cause, in which he was engaged. (Mr. B.)

Make nat'ral Death appear thy Work,
 And stop the Gangreen in stale Pork;
 Not all that Force that makes thee proud,
 755 Because by Bullock ne'er withstood;
 Though arm'd with all thy Cleavers, Knives,
 And Axes made to hew down Lives;
 Shall save or help thee to evade
 The Hand of Justice, or this Blade,
 760 Which I, her Sword-bearer, do carry,
 For Civil Deed and Military.
 Nor shall these Words of Venom base,
 Which thou hast from their native Place,
 Thy Stomach, pump'd to fling on me,
 765 Go unreveng'd, though I am free.
 Thou down the same Throat shalt devour 'em,
 Like tainted Beef, and pay dear for 'em.

y. 752. *Turn Death of Nature to thy Work.*] In the two first Editions of 1663.

y. 768, 769. *Nor shall it e'er be said, That Wight — With Gantlet Blue, and Bases White.*] Alluding, I suppose, to the Butchers *Blue Frock*, and *White Apron*.

y. 770. *And round blunt Truncheon.*] The Butcher's Steel, upon which he whets his Knife.

y. 773. — *or Grisel stir Mood.*] Chaucer from Petrarch, in his *Clerk of Oxenford's Tale*, gives an account of the remarkable Tryals made by Walter Marquis of Saluce (in Lower Lombardy in Italy) upon the Patience of his Wife Grisel; by sending a Russian to take from her her Daughter and Son two little Infants, under the pretence of murdering them; in stripping her of her costly Robes, and sending her Home to her poor Father in a tatter'd condition: pretending, that he had obtained a Divorce from the Pope, for the satisfaction of his People, to marry another Lady of equal Rank with himself: to all which Tryals she cheerfully submitted: upon which he took her home to his Palace; and his pretended Lady, and her Brother who were brought to Court, proved

- Nor shall it e'er be said, that *Wight*
 With Gantlet blue, and Bases white,
 770 And round blunt Truncheon by his Side,
 So great a Man at Arms defy'd
 With Words far bitterer than Wormwood,
 That wou'd in *Job* or *Grizel* stir Mood.
 DogswiththeirTonguestheirWoundsdoheal,
 775 But Men with Hands, as thou shalt feel.
 This said, with hasty Rage he snatch'd
 His Gun-shot, that in Holsters watch'd;
 And bending Cock, he levell'd full
 Against th' Outside of *Talgol's* Skull;
 780 Vowing that he shou'd ne'er stir further,
 Nor henceforth Cow or Bullock murther.
 But *Pallas* came in Shape of Rust,
 And 'twixt the Spring and Hammer thrust

to be her Daughter and Son. See *Chaucer's Works* 1602. folio 41 to folio 47 inclusive, and the *Ballad of the Noble Marquis and Patient Grisfel*. *Collection of Old Ballads &c.* printed 1723, first vol. p. 252.

y. 782, 783, 784. But *Pallas* came in shape of Rust,—And 'twixt the Spring and Hammer thrust—Her Gorgon Shield—] This, and another Passage in this Canto, are the only Places where *Deities* are introduced in this Poem: as it was not intended for an *Epic Poem*, consequently none of the *Heroes* in it needed supernatural Assistance: how then comes *Pallas* to be ushered in here, and *Mars* afterwards? probably to ridicule *Homer* and *Virgil*, whose *Heroes* scarce perform any action, (even the most feasible) without the sensible Aid of a Deity: and to manifest that it was not the want of Abilities, but Choice, that made our Poet avoid such Subterfuges; he has given us a Sample of his Judgment in this way of Writing in the Passage before us, which taken in it's naked Meaning—is only—That the Knight's Pistol was for want of use grown so rusty, that it would not fire, or, in other words, that the Rust was the cause of his Disappointment (Mr. B.) See *General Historical Dictionary*, vol. 6. p. 296. *Bayclay's Argenis* lib. 1. cap. 2. p. 10.

- Her *Gorgon* Shield, which made the Cock
 785 Stand stiff, as t'were transform'd to Stock.
 Mean while fierce *Talgol* gath'ring Might,
 With rugged Truncheon, charg'd the *Knight*;
 But he with *Petronel* upheav'd,
 Instead of Shield, the Blow receiv'd.
 790 The Gun recoil'd, as well it might,
 Not us'd to such a Kind of Fight,
 And shrunk from its great Master's Gripe,
 Knock'd down and stunn'd with mortal Stripe.
 Then *Hudibras*, with furious Haste,
 795 Drew out his Sword; yet not so fast,
 But *Talgol* first with hardy Thwack
 Twice bruis'd his Head, and twice his Back.
 But when his nut-brown Sword was out,
 With Stomach huge he laid about,
 800 Imprinting many a Wound upon
 His mortal Foe, the Truncheon.
 The trusty Cudgel did oppose
 It self against dead-doing Blows,
 To guard his Leader from fell Bane,
 805 And then reveng'd it self again.
 And tho' the Sword (some understood)
 In Force had much the Odds of Wood,

†. 785. *Stand stiff as if 'twere turn'd t' a Stock.*] In Edit. 1674, 84, 89, 94, 1700, 1704, restored 1710.

†. 787. — *Smote the Knight.*] In the two first Editions of 1663.

†. 788, 789. *And He with rusty Pistol held—To take the Blow on like a Shield.*] Thus alter'd, 1674, 1684, 1689, 1694, 1700, restored 1704.

†. 788. *And he with Petronel*] A Horseman's Gun. See *Chambers*, *Baily*, *Kersey*.

- 'Twas nothing so; both Sides were balanc'd
 So equal, none knew which was valiant'st:
 810 For Wood, with Honour b'ing engag'd,
 Is so implacably enrag'd;
 Though Iron hew and mangle fore,
 Wood wounds and bruises Honour more.
 And now both *Knights* were out of Breath,
 815 Tir'd in the hot Pursuits of Death;
 Whilst all the rest amaz'd stood still,
 Expecting which should take, or kill,
 This *Hudibras* observ'd; and fretting,
 Conquest shou'd be so long a getting,
 820 He drew up all his Force into
 One Body, and that into one Blow.
 But *Talgol* wisely avoided it
 By cunning Slight; for had it hit,
 The upper part of him, the Blow
 825 Had slit, as sure as that below.
 Mean while th' incomparable *Colon*,
 To aid his Friend, began to fall on;
 Him *Ralph* encounter'd, and straight grew
 A dismal Combat'twixt them two: [Wood,
 830 Th' one arm'd with Metal, th' other with
 This fit for Bruise, and that for Blood.

℣. 798. *But when his rugged Sword was out.*] In the two first Editions of 1663.

℣. 799. *Courageously.*—1674 to 1704 inclusive.

℣. 126. *But now fierce Colon 'gan draw on,—To aid the distress'd Champion.*] In the two first Editions of 1663.

℣. 829. *A fierce Dispute*—] 1674 to 1704 inclusive.

With many a stiff Thwack, many a Bang,
 Hard Crab-tree, and old Iron rang;
 While none that saw them cou'd divine
 835 To which Side Conquest would incline,
 Until *Magnano*, who did envy
 That two should with so many Men vie,
 By subtle Stratagem of Brain
 Perform'd what force could ne'er attain;
 840 For he, by foul Hap, having found
 Where Thistles grew on barren Ground,
 In haste he drew his Weapon out,
 And having cropp'd them from the Root,
 He clapp'd them underneath the Tail
 845 Of Steed, with Pricks as sharp as Nail.
 The angry Beast did straight resent
 The Wrong done to his Fundament,
 Began to kick, and fling, and wince,

* 844, 845. He clapp'd them underneath the Tail—Of Steed, with Pricks as sharp as Nail.] This Stratagem was likewise practised upon *Don Quixote's* Rosinante, and *Sancho's* Dapple, (see vol. 4. chap. 61. p. 617.) and had like to have proved as fatal to all three, as that mentioned by *Ælian*, made use of by the *Crotoniates* against the *Sybarites*: the latter were a voluptuous People, and careless of all useful and reputable Arts, which was at length their Ruin: for having taught their Horses to dance to the Pipe, the *Crotoniates* their Enemies being apprized of it, made War upon them and brought into the Field of Battle, such a number of Pipers, that when the *Sybarites* Horses heard them, they immediately fell a dancing as they used to do at their Entertainments, and by that means, so disorder'd the Army, that the Enemies easily routed them, a great many of their Horses also ran away with their Riders, *Athenæus* says, into the Enemies Camp, to dance to the sound of the Pipe: [according to *Monsieur Huet's Treatise of Romances*, p. 67. the Town of *Sybaris* was absolutely ruin'd by the *Crotoniates*, 500 years before *Ovid's* time.] Vid. *Plinii Nat. Hist.* lib. 8. cap. 42. *Guidonis Pancirolli Rer. Memab.* par. 1. p. 224. Antiquity explain'd by

sense,
 hittle,
 his Tail;
 ne Pack
 his Back;
 rting Rump,
 ch a Thump
 it did stoop,
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 d Strength,
 ehisLength,
) out;

3. *Barclaii Argen.*
 sed by the *English*,
 earne's *Glossary* to

to 1704 inclusive.
 first Edit. of 1663.
 his thought imi-
 .99.)

inclusive.

Don Quixote, vol. 1.
Hudibras's under-
 esses himself, was
 probably



- As if h' had been beside his Sense,
 850 Striving to disengage from Thistle,
 That gaul'd him sorely under his Tail;
 Instead of which, he threw the Pack
 Of *Squire*, and Baggage from his Back;
 And blund'ring still, with smarting Rump,
 855 He gave the Knight's Steed such a Thump
 As made him reel. The *Knight* did stoop,
 And fate on further side aslope.
 This *Talgol* viewing, who had now
 By Slight escap'd the fatal Blow,
 860 He rally'd, and again fell to't;
 For catching Foe by nearer Foot,
 He lifted with such might and Strength,
 As would have hurl'd him thrice his Length,
 And dash'd his Brains. (if any) out;

by *Montfaucon*, vol. 3. part 2. b. 2. ch. 12. p. 173. *Barclaii Argen.* lib. 1. chap. 13. See a remarkable Stratagem used by the *English*, by which they defeated the *Scotch Army*. Mr. *Hearne's Glossary to Peter Langtoft's Chronicle*, p. 567.

†. 845. *With prickles sharper than a Nail,*] 1674 to 1704 inclusive.

†. 846. *And feel regret on Fundament.*] In the two first Edit. of 1663.

†. 848. *Began to kick, and sling, and wince.*] This thought imitated by Mr. *Cotton*, (*Virgile-Traveste*, book 4. p. 99.)

*Even as a Philly never ridden,
 When by the Jockie first bestridden,
 If naughty Boys do thrust a Nettle
 Under her Dock, to try her Mettle,
 Does rise and plunge, curvet and kick,
 Enough to break the Rider's Neck.*

See *Don Quixote*, vol. 3. chap. 11. p. 101, 102.

†. 856. *That stagger'd him —*] 1674 to 1700 inclusive.

†. 864. *And dash'd his Brains (if any) out.*] See *Don Quixote*, vol. 1. book 1. chap. 2. p. 12.] The Shallowness of *Hudibras's* understanding from the Manner in which our Poet expresses himself, was probably

- 865 But *Mars*, that still protects the Stout,
 In Pudding-time came to his Aid,
 And under him the *Bear* convey'd;
 The *Bear*, upon whose soft Fur-Gown
 The *Knight* with all his Weight fell down.
- 870 The friendly Rug preserv'd the Ground,
 And headlong *Knight*, from Bruise or Wound:
 Like Feather-bed betwixt a Wall,
 And heavy Brunt of Cannon-ball.
 As *Sancho* on a Blanket fell,
- 875 And had no Hurt; our's far'd as well
 In Body, though his mighty Spirit,
 B'ing heavy, did not so well bear it.
 The *Bear* was in a greater Fright,
 Beat down, and worsted by the *Knight*.
- 880 He roar'd, and rag'd, and flung about,
 To shake off Bondage from his Snout.

probably such, to use Dr. *Baynard's* homely expression (*History of Cold Baths*, p. 16.) "That the short legs of a Loufe might have waded his Understanding, and not have been wet to the knees: or *Ben Johnson's* (*Explorata or Discoveries* — p. 97.) "That one might have sounded his Wit, and found the depth of it with one's middle Finger: or he was of *Abel's* Cast, (in the *Committee*) who complain'd, "That Colonel *Careless* came forcibly upon him, and, he fear'd, had bruis'd some Intellectuals within his Stomach."

γ. 865, 866. But *Mars* that still protects the Stout,—In Pudding-time came to his aid.] I would here observe the Judgment of the Poet: *Mars* is introduced to the *Knight's* advantage, as *Pallas* had been before to his disappointment: It was reasonable that the God of War should come in to his assistance, since a Goddess had interested herself on the side of his Enemies, (agreeably to *Homer* and *Virgil*) had the *Knight* directly fallen to the ground, he had been probably disabled from future Action; and consequently the Battle would too soon have been determin'd: besides, we may observe a beautiful gradation, to the Honour of the Heroe,
 he

His Wrath inflam'd, boil'd o'er, and from
 His Jaws of Death he threw the Foam ;
 Fury in stranger Postures threw him,
 885 And more than ever Herauld drew him :
 He tore the Earth, which he had sav'd
 From Squelch of *Knight*, and storm'd and rav'd,
 And vex'd the more, because the Harms
 He felt, were 'gainst the *Law of Arms* :
 890 For Men he always took to be
 His Friends, and Dogs the Enemy :
 Who never so much Hurt had done him,
 As his own Side did falling on him :
 It griev'd him to the Guts, that they
 895 For whom h' had fought so many a Fray,
 And serv'd with Loss of Blood so long,
 Shou'd offer such inhumane Wrong ;

he falls upon the Bear, the Bear breaks loose, and the Spectators run : So that the Knight's Fall is the primary Cause of this Rout, and he might justly, as he afterwards did, ascribe the Honour of the Victory to himself. (Mr. B.)

†. 872, 873. *Like Feather-bed betwixt a Wall',—And heavy Brunt of Canon-ball.*] Alluding probably to old Books of Fortification.

†. 874, 875. *As Sancho on a Blanket fell,—And had no Hurt —*] Alluding to *Sancho's* being tofs'd in a Blanket ; (at the Inn which *Don Quixote* took for a Cattle. See vol. 1. chap. 8. p. 161.) by four *Segovian Clothiers*, two *Cordova Point-makers*, and two *Sevil Hucksters*.

†. 885. *And more than ever Herauld drew him.*] 'Tis common with the Painters of Signs, to draw Animals more furious than they are in nature.

†. 894. *It griev'd him to the Guts, &c.*] " 'Sblud (says *Falstaff* to Prince Henry, *Shakspeare's Henry the Fourth*, first part, vol. 3. p. 350.) " I am as melancholy as a gibb'd Cat, or a lug'd Bear."

Wrong of unsouldier-like Condition;
 For which he flung down his Commission !
 900 And laid about him, till his Nose
 From Thrall of Ring and Cord broke loose.
 Soon as he felt himself enlarg'd,
 Through thickest of his Foes he charg'd,
 And made Way through th' amazed Crew,
 905 Some he o'erran, and some o'erthrew,
 But took none ; for by hasty Flight
 He strove t' escape Pursuit of *Knight* :
 From whom he fled with as much Haste
 And Dread, as he the Rabble chas'd.
 910 In Haste he fled, and so did they,
 Each and his Fear a sev'ral Way.
Crowd only kept the Field,
 Not stirring from the Place he held;

†. 898, 899. *Wrong of unsouldier-like Condition; — For which he threw down his Commission.*] A Ridicule on the petulant behaviour of the Military Men in the Civil Wars; it being the usual way for those of either Party, at a distressful juncture, to come to the King or Parliament with some unreasonable demands; which if not complied with, they would throw up their Commissions, and go over to the opposite side: pretending, that they could not in honour serve any longer under such unsoldier-like Indignities. These unhappy times afforded many Instances of that kind: as *Hurry, Middleton, Cooper, &c.* (Mr. W.)

†. 907. *He strove t' avoid the Conquering Knight*] In Edit. 1674, 1684, 1689, 1694, 1700, 1704, restor'd 1710, as above.

†. 910, 911. *In haste he fled, and so did they — Each and his Fear a several way.*] Mr. Gayton (in his Notes upon *Don Quixote*, chap. 7. p. 114.) makes mention of a counterfeited Cripple, who was scar'd with a Bear, that broke loose from his Keepers, and took directly upon a pass where the dissembling Beggar ply'd: he seeing the Bear make up to the place, when he could not upon his Crutches, without apparent Attachment, escape without the help of sudden

Though beaten down, and wounded sore,
 915 I' th' Fiddle, and a Leg that bore
 One Side of him, not that of Bone;
 But much it's better, th' wooden one.
 He spying *Hudibras* lie strow'd
 Upon the Ground, like Log of Wood,
 920 With Fright of Fall, supposed Wound,
 And Loss of Urine, in a Swound,
 In Haste he snatch'd the wooden Limb
 That hurt in th' Ankle lay by him,
 And fitting it for sudden Fight,
 925 Straight drew it up, t' attack the *Knight*;
 For getting up on Stump and Huckle,
 He with the Foe began to buckle,
 Vowing to be reveng'd for Breach
 Of *Crowd* and Skin upon the Wretch,

sudden Wit: he cut the Ligaments of his Wooden Supporters, and having recovered the use of his natural Legs, tho' he came thither crippled, he ran away straight.

†. 918. *He spying Hudibras lie strow'd]*

————— *Now had the Carle (Clown)
 Alighted from his Tiger, and his hands
 Discharg'd of his Bowe, and deadly quarle
 To seize upon his Foe, flat lying on the Marle.*

Spencer's Fairy Queen, book 2. canto 11. S. 32.

†. 921. — *cast in Swound.*] In the two first Editions of 1663. — *And Loss of Urine in a Swound.*] The effect of Fear probably in our Knight; The like befell him upon another occasion. (See *Dunstable Downes*. Mr. *Butler's Remains*, p. 99, 100.) tho' People have been thus affected from different Causes. Dr. *Derham* (in his *Physico-Theology*, book 4. chap. 3.) makes mention of one Person, upon whom the hearing of a *Bagpipe* would have this effect; and of another, who was affected in like manner with the Running of a Tap.

†. 924. *And lifting it, &c.*] In the two first Editions of 1663.

†. 925. — *To fall on Knight.*] In the two first Edit.

†. 933.

- 930 Sole Author of all Detriment
 He and his Fiddle underwent.
 But *Ralpho* (who had now begun
 T' adventure Resurrection
 From heavy Squelch, and had got up
 935 Upon his Legs, with sprained Crup)
 Looking about, beheld Pernicion
 Approaching *Knight* from fell Musician,
 He snatch'd his Whinyard up, that fled
 When he was falling off his Steed,
 940 (As Rats do from a falling House)
 To hide it self from Rage of Blows;
 And wing'd with Speed and Fury, flew,
 To rescue *Knight* from Black and Blue.
 Which ere he cou'd atchieve, his Sconce
 945 The Leg encounter'd twice and once;
 And now 'twas rais'd to smite agen,

§. 933. *T' adventure Resurrection.*] A Ridicule on the Affectation of the *Sectaries*, in using only Scripture Phrases. (Mr. W.)

§. 936, 937. *Looking about beheld the Bard,—To charge the Knight intranc'd prepar'd.*] Thus in Edit. 1674, 1684, 1689, 1694, 1700, 1704, restor'd 1710.

§. 938. — *Whinyard*] See *Baily's Dictionary*, folio.

§. 940. *As Rats do from a falling House.*] See *Shakespear's Tempest*: Mr. Theobald's edit. 1733, p. 11.

§. 943. *To rescue Knight from Black and Blue.*] See *Spencer's Fairy Queen*, vol. 2. p. 336.

§. 945. *The Skin encounter'd, &c.*] In the two first Edit. of 1663. — *The Leg encounter'd twice and once.*] A Ridicule on the Poetical way of expressing of Numbers. (Mr. W.) There are several instances in *Shakespear*.

Moth. "Then I am sure you know how much that Gross Summ of *Deuce Ace* amounts to?"

Armado.

When *Ralpho* thrust himself between.
 He took the Blow upon his Arm,
 To shield the *Knight* from further Harm ;
 950 And joining Wrath with Force, bestow'd
 On th' wooden Member such a Load,
 That down it fell, and with it bore
Crowdero, whom it propp'd before.
 To him the *Squire* right nimbly run,
 955 And setting conqu'ring Foot upon
 His Trunk, thus spoke: What *desp'rate Frenzy*
 Made thee (thou Whelp of Sin) to fancy
 Thy self, and all that Coward Rabble,
 T' encounter us in Battle able ?
 960 How durst th', I say, oppose thy Curship
 'Gainst Arms, Authority, and Worship ?
 And *Hudibras*, or me provoke,
 Though all thy Limbs were Heart of Oke,

Armado. " It doth amount to one more than two :

Moth. Which the base *Vulgar* call Three.

Shakspeare's Love's Labour lost, act 1. vol. 2. p. 100.

Falst. " I did not think Master *Silence* had been a man of this mettle.

Sil. " Who I ? I have been merry *twice and once*, ere now.

Shakspeare's Henry the Fourth, act 5. vol. 3. p. 533.

" *Twice and once* the Hedge-pig whin'd.

Macbeth, act 4. vol. 5. p. 438.

Y. 948. — on Side and Arm.] Two Editions of 1663.

Y. 949. To shield the Knight entranc'd from Harm.] In the two first Editions.

Y. 957. Thou *Whe'l'p of Sin*.] They frequently call'd the Clergy of the Establish'd Church, *Dogs*. Sir *Francis Seymour*, in a Speech in Parliament 1641, p. 3 calls them *Dumb Dogs* that cannot speak a word for God. Mr. *Cafe*, in a Sermon in *Milkstreet* 1643. calls them *Dumb Dogs*, and *Greedy Dogs*. (*L'Estrange's Dissenters Sayings*, part 1. f. 4. p. 13.) and he call'd *Prelacy a Whelp*. id. ib. p. 14. as

- And th' other Half of thee as good
 965 To bear out Blows, as that of Wood?
 Cou'd not the Whipping-Post prevail
 With all its Rhet'rick, nor the Jail,
 To keep from flaying Scourge thy Skin,
 And Ankle free from Iron Gin?
 970 Which now thou shalt—but first our Care
 Must see how *Hudibras* does fare.
 This said, he gently rais'd the *Knight*,
 And set him on his Bum upright:
 To rouze him from Lethargic Dump,

Perry had long before call'd the Publick Prayers of the Church,
The Blind Whelps of an ignorant Devotion. *L'Estrange*, *ibid.* p. 13.

§. 970, 971. — But first our Care — Must see how *Hudibras* doth
 fare.] *Ralpho* was at this time too much concerned for his Master,
 to hold long disputation with the *Fidler*: he leaves him therefore to
 assist the *Knight*, who lay senseless. This passage may be compared
 with a Parallel one in the *Iliad*, B. 15. *Apollo* finds *Hector* insensible,
 lying near a Stream, he revives him and animates him with his former
 Vigour; but withal, asks, How he came into that disconsolate con-
 dition? *Hector* answers, That he had almost been *stunn'd to the*
Shades, by a Blow from *Ajax*. The Comparison I would make be-
 tween them is, That *Hector* does not return to himself in so lively a
 manner as *Hudibras*, and this is the more wonderful, because *Hector*
 was assisted by a *Deity*, and *Hudibras* only by a *Servant*.

There *Hector* seated by the Stream, he sees
 His Sense returning, with the coming Breeze;
 Again his Pulses beat, his Spirits rise,
 Again his lov'd Companions meet his Eyes!
 The fainting Hero, as the Vision bright
 Stood shining o'er him half unscal'd his sight;
 What blest Immortal, what commanding Breast
 Thus awakens *Hector* from the Sleep of Death?
 Ev'n yet, methinks, the gliding Ghosts I spy,
 And Hell's black Horrors swim before my Eye. Mr. Pope.

I doubt not but the Reader will do justice to our Poet, by compar-
 ing his Imitation: and he will at one view be able to determine,
 which of them deserves the preference. (Mr. B.)

- 975 He tweak'd his Nose, with gentle Thump
 Knock'd on his Breast, as if't had been
 To raise the Spirits lodg'd within.
 They, waken'd with the Noise, did fly
 From inward Room, to Window Ey,
 980 And gently op'ning Lid, the Casement,
 Look'd out, but yet with some Amazement.
 This gladded *Ralpho* much to see;
 Who thus bespoke the *Knight*: Quoth he,
 Tweaking his Nose, You are, great Sir,
 985 A *self-denying* Conqueror;

¶ 974, 975. To rouse him from lethargick Dump;— He tweak'd his Nose, &c.—] The usefulness of this practice, is set forth by *Lapet* the Coward, in the following manner.

Lap. For the Twinge by the Nose,
 'Tis certainly unsightly, so my Tables say;
 But helps against the Head-ach wond'rous strangely.

Shamont. Is't possible?

Lap. Oh, your crush'd Nostrils shakes your Opilation,
 And makes your pent Powers flush to wholesome Sneezes.

Sham. I never thought there had been half that Virtue
 In a wrung Nose before.

Lap. Oh plenitude, Sir.

(*The Nice Valour: or Passionate Madness*, act 3. *Beaumont and Fletcher's* Plays, ed. folio 1679. part 2. p. 498.)

¶ 979. From inward Room, &c.] A Ridicule on affected Metaphors in Poetry. (Mr. W.)

¶ 985. A *Self-denying* Conqueror.] Alluding to the *Self-denying Ordinance*, by which all the Members of the Two Houses were obliged to quit their Civil and Military Employments: this Ordinance was brought in by Mr. *Zouch Tate*, in the year 1644, with a design of ousting the Lord General, the Earl of *Essex*, who was a Friend to Peace: and at the same time of altering the Constitution. (See *Whitelock's Memorials*, 2^d edit. p. 118.) and yet *Cromwell* was dispens'd with to be General of the Horse. (*Whitelock* *ibid*, p. 151, 152.) Mr. *Butler* probably design'd in this place, to sneer Sir *Samuel Luke* his Hero, who was likewise dispens'd with for a small time; "16 June 1645, upon the Danger of *Newport Pagnel*, the

As high, victorious, and great,
 As e'er fought for the Churches yet,
 If you will give your self but Leave
 To make out what y' already have;
 990 That's Victory. The Foe, for Dread
 Of your Nine-worthiness, is fled,
 All, save *Crowdero*, for whose sake
 You did th' espous'd *Cause* undertake :
 And he lies Pris'ner at your Feet,
 995 To be dispos'd, as you think meet,
 Either for Life, or Death, or Sale,
 The Gallows, or perpetual Jail.
 For one Wink of your pow'rful Eye

" King drawing that way, upon the Petition of the Inhabitants, Sir
 " *Samuel Luke* was continued Governor there for 20 Days, notwith-
 " standing the *Self denying Ordinance*. (*Whitelock*, *ibid.* p. 149.) See
 a farther account of the *Self-denying Ordinance*. Lord *Clarendon's*
History of the Rebellion, vol. 2. p. 437, 466, 486. Mr. *Walker* ob-
 serves, (*History of Independency*, part 1. p. 127.) that if all Members
 should be enjoined to be *Self-denying Men*; there would be few godly
 Men left in the House. How should the Saints possess the good
 Things of this World?

§. 1006. *Though Dispensations.*] *Dispensations, Outgoings, Carry-*
ings on, Nothingness, Ownings, and several other Words to be met
 with in this Poem, were the *Cant Words* of those times, as has been
 before intimated, part 1. canto 1. §. 109. And 'tis observed by the
 Author of *A Dialogue between Timothy and Philateus*, vol. 2. p. 61.)
 " That our Ancestors thought it proper to oppose their *Materia* and
 " *Forma, Species Intelligibiles, Occulta Qualitas, Materia Subtilis, An-*
 " *tiperistasis, & Nec quid, Nec quale, Nec quantum*; to the then fa-
 " shionable *Gibberish* — *Saints* — *People of the Lord*, — The Lord's
 " *Work*, — *Light* — *Malignancy* — *Babylon* — *Papery* — *Antichrist*
 " *Preaching Gospel and Truth, &c.*

§. 1010. *Yet as the Wicked have no Right, &c.*] It was a Principle
 maintained by the *Rebels* of those days, *That Dominion is founded in*
Grace, and therefore, if a Man wanted *Grace* (in their opinion) if
 he was not a *Saint*, or a *Godly Man*, he had no Right to any Lands,
 Goods

Must sentence him to live or die.

1000 His Fiddle is your proper Purchase,
Won in the Service of the *Churches* ;
And by your Doom must be allow'd
To be, or be no more, a *Crowd*.

For though Success did not confer
1005 Just Title on the Conqueror ;
Though *Dispensations* were not strong
Conclusions, whether right or wrong ;
Although *Out-goings* did confirm,
And *owning* were but a meer Term :

1010 Yet as the *Wicked* have no *Right*
To th' Creature, though usurp'd by Might,

Goods or Chattels ; the *Saints*, as the *Squire* says, *had a Right to All*, and might take it, wherever they had a Power to do it. (See this exemplified in the Cases of Mr. *Cornelius*, (*Mercurius Rusticus*, N^o 3. p. 34, 35.) Mrs. *Dalton* of *Dalbam* in *Suffolk*, (*ibid.* N^o 13. p. 146.) in the *Cavalier*, whose Money was seized by some Rebel Officers, as his Debtor a *Roundhead* was carrying it to him, with a Request to the Parliament, That the *Bond* might be discharged in favour of the *Roundhead* ; *Impartial Examination* of Mr. *Neal's* second vol. of the *History of the Puritans*, p. 376. of Sir *Marmaduke Langdale*, a *Cavalier*, who had bought an Estate of Sir *William Constable* a *Roundhead*, and paid for it 25000*l.* the Parliament notwithstanding restored the Estate to Sir *William*, without Repayment of the Purchase Money to Sir *Marmaduke* (*History of Independency*, part 1. p. 173.) And a Debt of 1900*l.* due from Colonel *William Hillyard*, to Colonel *William Asheburnham*, was desired, in a Letter to Secretary *Thurloe*, to be sequestered, and that an Order of Council might be obtained, to enjoin Col. *Hillyard* to pay the Money into some Treasury (for the use of the Godly no doubt). *Thurloe's State Papers*, vol. 2. p. 357. Widow *Barebottle* seems to have been of this opinion (see *Cowley's Cutter of Coleman-Street*, act 2. sc. 8.) in her advice to Colonel *Folly* ; " Seek for *Incomes*, (says she) Mr. Colonel—my Husband *Barebottle* never sought for *Incomes*, but he had some Blessing follow'd immediately.—He sought for them in *Bucklersbury*, " and three days after a Friend of his that he ought 500*l.* to, was " hang'd for a *Malignant*, and the Debt forgiven him by the Parlia-

The Property is in the *Saint*,
 From whom th' injuriously detain 't;
 Of him they hold their Luxuries,
 1015 Their Dogs, their Horses, Whores and Dice,
 Their Riots, Revels, Masks, Delights,
 Pimps, Buffoons, Fiddlers, Parasites:
 All which the *Saints* have *Title to*,
 And ought t' enjoy, if th' had their Due.
 1020 What we take from 'em is no more
 Than what was our's by Right before.
 For we are their true *Landlords* still,
 And they our *Tenants* but at Will.
 At this the *Knight* began to rouse,
 1025 And by Degrees grow valorous.
 He star'd about, and seeing none
 Of all his Foes remain, but one,
 He snatch'd his Weapon that lay near him,
 And from the Ground began to rear him;

"ment." Mr. Walker justly observes, (*History of Independency*, part 1. p. 95.) "That this Faction like the Devil, cry'd, All's Myne." And they took themselves (or pretended to do so) to be the only Elect, or Chosen ones; they might drink, and whore, and revel and do what they pleas'd, God saw no Sin in them, though these were damnable Sins in others.

To sum up all, he would aver,
 And prove a Saint could never err,
 And that let Saints do what they will,
 That Saints are Saints, and were so still.

(Mr. Butler's Parable of the Lion and the Fox. see *Remains*.) and the Rump gave other Proofs of their being of this Opinion: for, if I remember right, in a pretended *Act*, Jan. 2, 1640. "They enact, that
 "whosoever will promise Truth and Fidelity to them, by Subscribing the Engagement, may deal falsely and fraudulently with all
 "the World beside; and break all Bonds, Assurances and Contræts
 "made

1030 Vowing to make *Crowdero* pay
 For all the rest that ran away.
 But *Ralpho* now, in colder Blood,
 His Fury mildly thus withstood:
 Great Sir, quoth he, your mighty Spirit
 1035 Is rais'd too high: this Slave does merit
 To be the Hangman's Bus'ness, sooner
 Than from your Hand to have the Honour
 Of his Destruction: I that am
 A Nothingness in Deed and Name,
 1040 Did scorn to hurt his forfeit Carcase,
 Or ill intreat his Fiddle or Case:
 Will you, great Sir, that Glory blot
 In cold Blood, which you gain'd in hot?
 Will you employ your conqu'ring Sword?
 1045 To break a Fiddle, and your Word?
 For though I fought, and overcame,
 And Quarter gave, 'twas in your Name.

“made with Non-Engagers, concerning their Estates, and pay their
 “Debts by pleading in Bar of all Actions, that the Complainant
 “hath not taken the Engagement.” Nay, after this, there was a
 Bill brought in, and committed, for settling the Lands and Tene-
 ments of Persons in (what they call'd) the Rebellion, upon those
 Tenants and their Heirs that desert their Landlords. *Mercurius Po-
 liticus*, No 582. p 655. Which Principle is notably girded by Mr.
Walker, *History of Independency*, part 3. pag. 22. and in Sir Robert
Howard's Committee, or faithful Irishman, act 2.

ψ. 1046, 1047. *For tho' I fought, and overcame, — And Quarter
 gave, 'twas in your Name.*] A wiper upon the Parliament, who fre-
 quently infring'd Articles of Capitulation granted by their Generals:
 especially when they found they were too advantageous to the line-
 my. There is a remarkable instance of this kind, upon the surrender
 of *Pendennis Castle*, August 16, 1646. General *Fairfax* had grant-
 ed the beleagued admirable Terms: sixteen honourable Articles

For great Commanders always own
 What's prosperous by the Soldier done.
 1050 To save, where you have Pow'r to kill,
 Argues your Pow'r above your Will;
 And that your Will and Pow'r have less
 Than both might have of Selfishness.
 This Pow'r, which now alive, with Dread
 1055 He trembles at, if he were dead
 Wou'd no more keep the Slave in Awe,
 Than if you were a Knight of Straw:
 For Death would then be his Conqueror,
 Not you, and free him from that Terror.

were sent in to the brave Governor *Arundel*, and he underwrote,
 "These *Articles* are condescended unto, by me,

"John *Arundel* of *Trerise*.

When the Parliament discover'd, that, at the surrender, the Castle had not sufficient Provisions for twenty-four Hours, they were for breaking into the Articles, (the original Articles in the Custody of Dr. *P. Williams*, *MS. Collections*, vol. 23. No 25.) and had not perform'd them *June 26, 1650*, which occasioned the following Letter from General *Fairfax*, to the *Speaker*.

"Mr. *Speaker*,

"I would not trouble you again concerning the Articles granted upon the Rendition of *Pendennis*, but that it is conceived, that your own Honour, and the Faith of your Army is so much concerned in it: and do find, that the preservation of Articles given upon valuable considerations, gives great Encouragement to your Army. I have inclosed this Petition, together with the Officers last Report to me on this behalf; all which I commend to your Wisdoms.

"Your humble Servant,

"T. *Fairfax*."

June 26, 1650, MS. Collection of the Rev. Dr. P. Williams, vol. 2. No 45. *Charles* the Twelfth King of *Sweden*, would not only have made good the Articles, but have rewarded so brave a Governor; as he did Colonel *Canite* the Defender of the Fort of *Dunamond*, with whose Conduct he was so well pleased, that as he marched out
 of

1060 If Danger from his Life accrue,
 Or Honour from his Death, to you;
 'Twere Policy and Honour too,
 To do as you resolv'd to do :
 But, Sir, 'twou'd wrong your Valour much,
 1065 To say it needs, or fears a Crutch.
 Great Conquerours greater Glory gain
 By Foes in Triumph led, than slain :
 The Laurels that adorn their Brows
 Are pull'd from living, not dead Boughs,
 1070 And living Foes : the greatest Fame
 Of Cripple slain can be but lame.

of the Fort, he said to him, " You are my Enemy, and yet I love
 " you as well as my best Friends; for you have behaved yourself
 " like a brave Soldier in the Defence of this Fort against my Troops;
 " and to shew you, that I can esteem and reward Valour even in
 " mine Enemies, I make you a present of these 5000 Ducats. (See
*Military History of Charles XII. King of Sweden, by Gustavus Ad-
 lersfeld, 1740, vol. 1. p. 102.*) There are other scandalous Instances
 of the Breach of Articles in those times; by Sir *Edward Hungerford*,
 upon the Surrender of *Warder-Castle* by the Lady *Arundel*, *Mercurius
 Rusticus*, N^o 5. p. 57, &c. upon the Surrender of *Sudeley-Castle*,
 20th of January, 1642. id. ib. N^o 6. p. 67, &c. and upon the Sur-
 render of *York*, by Sir *Thomas Glenham*, in July 1644. *Memorable
 Occurrences* in 1644. and at Mr. *Norwell's* in *Rutlandshire*, *Mercurius
 Rusticus*, N^o 7. p. 78.

*. 1070, 1071. — *The greatest Fama — Of Cripple slain, can
 be but lame.*] There is a merry account in Confirmation, of a Chal-
 lenge from Mr. *Madaillan* to the Marquis of *Rivarolles*, who, a
 few days before, had lost a Leg (unknown to *Madaillan*) by a Canon
 Ball, before *Puicorda*. The Marquis accepted the Challenge, and
 promised the next Morning early to fix both the Time and Place;
 at which time he sent a Surgeon to *Madaillan*, desired he would give
 him leave to cut off one of his Legs: intimating by his Operator,
 that he knew, " That he was too much a Gentleman to fight him
 " at an Advantage; and as he had lost a Leg in Battle, he desired
 " he might be put in the same Condition, and then he would fight
 " him at his own Weapons." But the Report coming to the ears of
 the

One Half of him's already slain,
 The other is not worth your pain;
 Th' Honour can but on one Side light,
 1075 As Worship did, when y' were dubb'd Knight.
 Wherefore I think it better far,
 To keep him Prisoner of War;
 And let him fast in Bonds abide,
 At *Court of Justice* to be try'd;
 1080 Where if h' appear so bold or crafty,
 There may be Danger in his Safety:
 If any Member there dislike
 His Face, or to his Beard have pique;
 Or if his Death will save or yield,
 1085 Revenge or fright, it is *reveal'd*;

the *Deputy Marshals of France*, they prohibited them fighting, and afterwards made them Friends. (See *Count de Rochfort's Memoirs*, p. 365)

§. 1079. *At Court of Justice to be try'd.*] This plainly refers to the Case of the Lord *Capel*. (See *Lord Clarendon's History of the Rebellion*, vol. 3. p. 204, 205, &c.)

§. 1085. *Revenge or fright, it is reveal'd.*] When the Rebels had taken a Prisoner, though they gave him Quarter, and promised to save his life, yet if any of them afterwards thought it not proper that he should be saved; it was only saying, It was reveal'd to him that such a one should die, and they hang'd him up, notwithstanding the Promises before made. (Dr. B.) Dr. South observes, (*Sermons* vol. 2. p. 394.) of *Harrison the Regicide*, a Butcher by profession, and preaching Colonel in the Parliament Army: "That he was notable for having kill'd several after Quarter given by others, using these Words "in doing it; *Cursed be he who doth the Work of the Lord negligently*:" and our Histories abound with instances of the Barbarities of O. Cromwell and his Officers at *Droghda*, and other Places in Ireland, after Quarter given. (See *Appendix to Lord Clarendon's History of the Rebellion and Civil Wars in Ireland*, in 8^{vo}) And though I cannot particularly charge Sir *Samuel Luke* in this respect; yet there is one remarkable Instance of his malicious and revengeful Temper, in the Case of Mr. *Thorne*, Minister of St. *Cuthbert's* in *Bedford*, who got the

Though he has Quarter, ne'ertheless
 Y' have Pow'r to hang him when you please;
 This has been often done by some
 Of our great Conqu'rors, you know whom:
 1090 And has by most of us been held
 Wise Justice, and to some *reveal'd*.
 For Words and Promises, that yoke
 The Conqueror, are quickly broke;
 Like *Sampson's Cuffs*, though by his own
 1095 Direction and Advice put on.
 For if we should fight for the *Cause*
 By Rules of Military Laws,
 And only do what they call Just,
 The *Cause* would quickly fall to Dust.

the better of him in the *Star Chamber*. (See *Mercurius Rusticus*, No 4. p. 47.) The Royalists were far from acting in this manner. I beg leave to insert a remarkable Instance or two, for the Reader's satisfaction. Upon the storming of *Howley House* in *Yorkshire*, an *Officer* had given Quarter to the Governor, contrary to the Orders of the General, *William Duke of Newcastle*, General of all the *Northern Forces*: and having received a check from him for so doing, he resolved then to kill him: which the General would not suffer; saying, "It was ungenerous to kill any Man in cold Blood. (See *The Life of William Duke of Newcastle*, by his *Dutches*, 1667. p. 29, 30.) Nor was the Behaviour of the gallant Marquis of *Montrose* less generous, who being importuned to retaliate the barbarous Murdering his Friends, upon such enemies as were his Prisoners, he absolutely refused to comply with the Proposals. See his Reasons, *Monteth's Hist. of the Troubles of Great Britain*, edit. 1739. p. 232, 233.

§. 1094, 1095. *Like Sampson's Cuffs, tho' by his own — Direction and Advice put on.*] See this explained, *Judges* 15th chapter.

§. 1096, 1097. *For if we should fight for the Cause — By Rules of Military Laws, &c.*] It has already been observ'd, what little Honour they had in this respect. Even the *Mahometan Arabians* might have shamed these worse than *Mahometans*, "who were such strict observers "of their *Parole*, that if any one in the heat of Battle kill'd one, to whom "the *Rai*, or *Parole* was given, he was by the Law of the *Arabians* punished

1100 This we among ourselves may speak ;
 But to the *Wicked* or the *Weak*,
 We must be cautious to declare
Perfection-Truths, such as these are.

This said, the high outrageous Mettle
 1105 Of *Knight* began to cool and settle.
 He lik'd the *Squire's* Advice, and soon
 Resolv'd to see the Bus'ness done :
 And therefore charg'd him first to bind
Crowdero's Hands on Rump behind,
 1110 And to its former Place and Use,
 The wooden Member to reduce :
 But force it take an *Oath* before,
Ne'er to bear Arms against him more,
Ralpho dispatch'd with speedy Haste,
 1115 And having ty'd *Crowdero* fast,

"nished with Death." (Prince Cantemir's *Growth of the Ottoman Empire*, 1734, p. 166.)

ŷ. 1101, 1102, 1103. *But to the Wicked or the Weak,—We must be cautious to declare—Perfection-Truths, &c.*] See Note upon part 2, canto 2. ŷ. 260, 261.

ŷ. 1112. *Force it to take an Oath.*] When the Rebels released a Prisoner taken in their Wars, which they seldom did, without Exchange or Ransome (except he was a *Stranger*) they obliged him to swear, not to bear Arms against them any more : tho' the Rebels in the like Case, were now and then absolved from their Oaths, by their wicked and hypocritical Clergy. When the King had discharged all the common Soldiers that were taken Prisoners at *Brentford* (excepting such as had voluntarily offer'd to serve him) upon their Oaths, that they would no more bear Arms against his Majesty : Two of their Camp Chaplains Dr. *Downing*, and Mr. *Marshall*, for the better recruiting the Parliament Army, publicly avow'd, "That the Soldiers taken at *Brentford*, and discharged, and released by the King upon their Oaths, *That they would never again bear Arms against him*; were not obliged by that Oath, but by their

"Power

- He gave Sir *Knight* the End of Cord
 To lead the Captive of his Sword
 In Triumph, whilst the Steeds he caught,
 And them to further Service brought.
- 1120 The *Squire* in State rode on before,
 And on his nut-brown Wineyard bore
 The Trophee-*Fiddle* and the *Cafe*,
 Leaning on Shoulder like a Mace.
 The *Knight* himself did after ride,
- 1125 Leading *Crowdero* by his Side ;
 And tow'd him, if he lagg'd behind,
 Like Boat against the Tide and Wind.
 Thus grave and solemn they march on,
 Until quite thro' the Town th' had gone ;
- 1130 At further End of which there stands
 An Ancient Castle, that commands

" Power they absolved them thereof: and so engaged again these miserable Wretches, in a second Rebellion." (See Lord *Clarendon's History*, &c. vol. 2. p. 62. *Echard*, vol. 2. p. 366.) These wicked Wretches, acted not much unlike Pope *Hildebrand*, or *Gregory VII.*, who absolved all from their Oaths to Persons *Excommunicate*. Nos eos qui Excommunicatis fidelitate & sacramento constricti sunt, Apostolicâ Autoritate Juramento absolvimus, *Greg. 7. Pont. apud Grat. caus. 15. q. 6.* Had these pretenders to Sanctity, but consider'd in how honourable a manner the old *Heathen Romans* behaved on such occasions, they would have found sufficient Reason to have been ashamed: for the late ingenious Mr. *Addison* informs us, (*Freeholder*, N^o 6. p. 33.) " That several *Romans*, that had been taken Prisoners, by *Hannibal*, were released, by obliging themselves by an Oath to return again to his Camp. Among these, there was one, who thinking to elude the Oath, went the same Day back to the Camp, on pretence of having forgot something: but this Prevarication was so shocking to the *Roman Senate*, that they order'd him to be apprehended, and deliver'd up to *Hannibal*."

℥. 1123. *Plac'd on his Shoulder.*] Edition 1674, 1684, 1689, 1700. *Leaning on Shoulder*, restor'd 1704.

℥. 1131.

- T' adjacent Parts; in all the Fabrick
 You shall not see one Stone, nor a Brick;
 But all of Wood, by pow'rful Spell
 1135 Of Magick, made impregnable:
 There's neither Iron-Bar nor Gate,
 Portcullis, Chain, nor Bolt, nor Grate,
 And yet Men Durance there abide,
 In Dungeon scarce three Inches wide;
 1140 With Roof so low, that under it
 They never stand, but lie or sit;
 And yet so foul, that who so is in,
 Is to the Middle-leg in Prison;
 In Circle magical confin'd,
 1145 With Walls of subtile Air and Wind;
 Which none are able to break thorough,
 Until they're freed by Head of Borough.
 Thither arriv'd, th' advent'rous *Knight*
 And bold Squire from their Steeds alight;
 1150 At th' outward Wall, near which there stands
 A Bastile, built t' imprison Hands;
 By strange Enchantment made to fetter
 The lesser Parts, and free the greater:

¶ 1131. *An Ancient Castle.*] This is an *Enigmatical* Description of a pair of Stocks and Whipping-Post; it is so pompous and sublime, that we are surpriz'd so noble a Structure could be rais'd from so ludicrous a Subject; we perceive Wit and Humour in the strongest light in every part of the Description; and how happily imagined is the pun in ¶ 1143? How Ceremonious are the Conquerours in displaying the Trophies of their Victory, and imprisoning the unhappy Captive? What a dismal figure does he make at the dark Prospect before him? All these Circumstances were necessary to be fully exhibited

- For though the Body may creep through,
 1155 The Hands in Grate are fast enough.
 And when a Circle 'bout the Wrist
 Is made by Beadle Exorcist,
 The Body feels the Spur and Switch,
 As if 'twere ridden Post by Witch,
 1160 At twenty Miles an Hour Pace,
 And yet ne'er stirs out of the Place.
 On Top of this there is a Spire,
 On which Sir *Knight* first bids the *Squire*,
 The *Fiddle*, and its Spoils, the *Cafe*,
 1165 In manner of a Trophée place.
 That done, they ope the Trap-door-gate,
 And let *Crowdero* down thereat,
Crowdero making doleful Face,
 Like Hermit poor in pensive Place,
 1170 To Dungeon they the Wretch commit,
 And the Survivor of his Feet :
 But th' other that had broke the Peace,
 And Head of Knighthood, they release,
 Though a *Delinquent* false and forged,
 1175 Yet b'ing a Stranger, he's enlarged ;

hibited, that the Reader might commiserate his favourite Knight, when a change of Fortune unhappily brought him into *Crowdero's* Place. (Mr. B.)

ŷ. 1175. *Yet being a Stranger he's enlarg'd.*] Alluding to the *Cafe* probably of Sir *Bernard Gascoign*, who was condemn'd at *Colchester* with Sir *Charles Lucas*, and Sir *George Lisle*, and was respited from Execution, being an *Italian* and a Person of some Interest in his Country. (Lord *Clarendon's History*, vol. 3. p. 137. *Eckard*, vol. 2. p. 606.)

While his Comrade, that did no Hurt,
 Is clapp'd up fast in Prison for't.
*So, Justice, while she winks at Crimes,
 Stumbles on Innocence sometimes.*

ŷ. 1178, 1179. *So Justice, while she winks at Crimes,
 Stumbles on Innocence sometimes.*]

This is an unquestionable Truth, and follows very naturally upon the Reflection on *Crowdero's real Leg*, suffering this Confinement for the fault of his *wooden one*. The Poet afterwards produces another Case to support this assertion; to which the Reader is referr'd, part 2. canto 2. ŷ. 407. &c. (Mr. B.) See Sham Second Part, 1663. P. 59.



H U D I B R A S.

THE ARGUMENT of THE THIRD CANTO.

*The scatter'd Rout return and rally,
Surround the Place; the Knight does sally,
And is made Pris'ner: Then they seize
Th' enchanted Fort by Storm, release
Crowdoro, and put the Squire in's Place;
I should have first said Hudibras.*

C A N T O III.

AY me! what Perils do environ
The Man that meddles with cold Iron;
What plaguy Mischiefs, and Mishaps
Do dog him still with After-Claps!
5 For though Dame Fortune seem to smile,
And leer upon him for a while,
She'll after shew him, in the nick
Of all his Glories, a Dog-trick.

y. 1. *AY me! what Perils do environ*
2. *The Man that meddles with cold Iron.*]

AY me! what Dangers do environ
The Man that meddles with cold Iron.

Dunstable Downes, Butler's Remains, p. 92.

See Spenser's Fairy Queen, b. 1. canto 8. ft. 1. A Shepherd's Dirge,
Guardian, N^o 40.

- This any Man may sing or say,
 10 I' th' Ditty call'd, *What if a Day*:
 For *Hudibras*, who thought h' had won
 The Field, as certain as a Gun,
 And having routed the whole Troop,
 With Victory was Cock-a-hoop;
 15 Thinking h' had done enough to purchase
Thanksgiving-Day among the *Churches*;

¶ 9, 10. *This any Man may sing or say,—I' th' Ditty call'd, What if a Day?*] There is an Old Ballad in Mr. Pepys's Library in Magdalen College, in Cam' ridge, (Old Ballads, vol. 1. N^o 52.) intit'led, *A Friend's Advice, in an excellent Ditty, concerning the variable Changes of the World, in a pleasant New Tune*, beginning with the following Lines; to which Mr. Butler alludes.

What if a Day, or a Month, or a Year
Crowne thy Delights
With a Thousand wist Contentings?
Cannot the Chance of a Night or an Hour
Cross thy Delights,
With as many sad Tormentings, &c.

¶ 14. — *with Victory was Cock-a-hoop.*] See the Difference between the Words *Cock-a-hoop*, and *Cock-on-hoop*, *Bailey's Dictionary*, *Ray's Proverbial Phrases*.

¶ 16 *Thanksgiving-Day among the Churches.*] The *Rebellious Parliament* were wont to order Publick Thanksgivings in their Churches, for every little Advantage obtain'd in any small *Skirmish*: and the *Preachers* (or *Holders-forth*, as he properly enough styles them) would in their Prayers, and Sermons, very much enlarge upon the Subject, multiply the Number slain, and taken Prisoners, to a very high degree; and most highly extoll the Leader for his Valour and Conduct. (Dr. B.)

A remarkable Instance of this kind we meet with, in the Prayers of Mr. George Swathe, Minister of *Denham* in *Suffolk*: who, notwithstanding the King's Success against the Earl of *Essex*, in taking *Banbury Castle*, (See *Echard's History of England*, vol. 2. p. 358.) takes the Liberty in his Prayers, p. 40. “of praising God's Providence, for giving the *Earl of Essex* Victory over the King's Army, “and routing him at *Banbury*, and getting the Spoyl.” Many Instances of this kind are to be met with in the publick Sermons before the Two Houses.

Wherein his Mettle and brave Worth
 Might be explain'd by *Holder-forth*,
 And register'd by Fame eternal,
 20 In deathless Pages of *Diurnal*:
 Found in few Minutes to his Cost,
 He did but *count without his Host*;
 And that a *Turn-stile* is more certain,
 Than, in Events of War, Dame Fortune.

§. 20. —[of *Diurnal*.] The News Paper then printed every day in favour of the Rebels, was called a *Diurnal*: of which is the following merry Account, in Mr. *Cleveland's Character of a London Diurnal*, publish'd 1644. p. 1. "A *Diurnal* (says he) is a puny *Cro-nicle*, scarce *pen-feather'd* with the Wings of Time. It is a History "in Sippets, the *Englisb Iliad* in a *Nut-shell*, the True Apocryphal "Parliament-Book of *Maccabees*, in Single Sheets. It would tire a "Welch Pedigree to reckon how many *Aps* 'tis remov'd from an *Annual*; for 'tis of that Extract, only of the Younger House, like a "Shrimp to a Lobster: The Original Sinner of this Kind was *Dutch*, "Gallo-belgicus the *Protoplast*, and the *Modern Mercuries* but *Hans en Kelders*. The Countess of *Zealand* was brought to Bed of an *Al-manack*, as many Children as Days of the Year; it may be, the "Legislative Lady is of that Lineage: so She spawns the *Diurnals*, "and they of *Westminster* take them in Adoption, by the Names of "Scoticus, Civicus, and Britannicus. In the Frontispiece of the Old "Beldam *Diurnal*, like the Contents of the Chapter, fits the House of "Commons judging the Twelve Tribes of *Israel*: You may call them "the Kingdom's Anatomy, before the Weekly *Kalendar*. For such "is a *Diurnal*; the Day of the Month, with the Weather in the "Commonwealth: 'tis taken for the Pulse of the Body Politick; and "the Empyric Divines of the Assembly, those Spiritual *Dragooners*, "thumb it accordingly. Indeed, it is a pretty Synopsis, and those "grave *Rabbies* (though in point of Divinity) trade in no larger *Authors*. The Country Carrier, when he buys it for their *Vicar*, mis-calls it the *Urinal*, yet properly enough: for it casts the Water of "the State, ever since it staled Blood. It differs from an *Aulicus* as "the Devil and his *Exorcist*; as a Black *Witch* does from a White "one, whose Business it is to unravel her *Inchantments*."

§. 22. He did but count without his Host.] A Proverbial Saying. See *Don Quixote*, vol. 2. p. 218.

§. 23, 24. And that a Turn stile is more certain, — Than in Events of War, Dame Fortune.] Of this Opinion was *Sancho Pancha*, when

- 25 For now the late faint-hearted Rout,
 O'erthrown and scatter'd round about,
 Chac'd by the Horror of their Fear,
 From bloody Fray of *Knight* and *Bear*,
 (All but the Dogs, who in Pursuit,
 30 Of the *Knight's* Victory stood to't,
 And most ignobly fought, to get,
 The Honour of his Blood and Sweat)
 Seeing the Coast was free and clear
 O' the conquer'd and the Conqueror,
 35 Took Heart again, and fac'd about,
 As if they meant to stand it out :
 For by this Time the routed *Bear*,
 Attack'd by th' Enemy i' th' Rear,
 Finding their Number grew too great
 40 For him to make a safe Retreat,
 Like a bold Chieftain fac'd about ;
 But wisely doubting to hold out,
 Gave way to Fortune, and with Haste
 Fac'd the proud Foe, and fled, and fac'd ;
 45 Retiring still, until he found
 H' had got th' Advantage of the Ground ;

by way of Consolation, (see vol. 4. p. 729.) he told his Master, "That
 " nothing was more common in *Errantry Books*, than for Knights
 " every foot to be jostled out of the Saddle ; that there was nothing
 " but Ups and Downs in this World, and he that's cast down to-day,
 " may be *cock-a-hoop* to-morrow."

ψ. 31, 32. *And most ignobly fought to get—The Honour of his Blood
 and Sweat.*] An Allusion to the ridiculous Complaint of the *Pres-
 byterian Commanders*, against the *Independents*, when the *Self-denying
 Ordinance* had brought in the one, to the Exclusion of the other.
 (Mr. W.)

And then as valiantly made Head,
 To check the Foe, and forthwith fled ;
 Leaving no Art untry'd, nor Trick
 50 Of Warrior stout and politick ;
 Until, in spight of hot Pursuit,
 He gain'd a Pass, to hold Dispute
 On better Terms, and stop the Course
 Of the proud Foe. With all his Force
 55 He bravely charg'd, and for a while
 Forc'd their whole Body to recoil ;
 But still their Numbers so increast,
 He found himself at length oppress'd,
 And all Evasions so uncertain,
 60 To save himself for better Fortune ;
 That he resolv'd, rather than yield,
 To die with Honour in the Field,
 And sell his Hide and Carcase at
 A Price as high and desperate
 65 As e'er he could. This Resolution
 He forthwith put in Execution,
 And bravely threw himself among
 The Enemy i' th' greatest Throng,

ŷ. 35. *Took heart again, and fac'd about.*] Took heart of Grace, in the two first Editions of 1663. An Expression us'd by *Sancho Pancha*, *Don Quixote*, vol. 1. book 3. p. 196.

ŷ. 37. *For now the half defeated Bear.*] Thus alter'd 1674, 1684, 1689, 1694, 1700. restor'd as above 1704.

ŷ. 63, 64. *And sell his Hide and Carcase at — A Price as high and desperate.*] See the Proverbial Saying, of *selling the Bear's Skin. Ray and Baily.*

- But what cou'd single Valour do,
 70 Against so numerous a Foe?
 Yet much he did, indeed too much
 To be believ'd, where th' Odds were such;
 But one, against a Multitude,
 Is more than Mortal can make good.
- 75 For while one Party he oppos'd,
 His Rear was suddenly inclos'd;
 And no Room left him for Retreat,
 Or Fight against a Foe so great.
 For now the Mastives, charging home,
- 80 To Blows and handy-Gripes were come:
 While manfully himself he bore,
 And setting his Right-foot before,
 He rais'd himself to shew how tall
 His Person was above them all.
- 85 This equal Shame and Envy stirr'd

Y. 9th, 22. *Enraged thus, some in the Rear — Attack'd him. —*]

*Like dastard Cur, that harving at a bay
 The savage Beast, emicss'd in weary Chase,
 Dare not adventure on the stubborn Prey,
 Ne bite before, but come from place to place
 To get a snatch, when turned is his face.*

Spenser's *Fairy Queen*, book 3. part 1. ft. 22, &c. vol. 2. p. 372. See
 2^d part of *Shakspeare's King Henry the Sixth*, act 5. vol. 4. p. 292.
 3^d part, act 2.)

Y. 95. *As Widdrington in doleful Dumps, &c.*] Alluding to those
 Lines in the common Ballad of *Cherry Chase*.

*That Widdrington in doleful Dumps,
 When's Legs were off, fought on his Stumps.*

Mr. Hearne has printed the Ballad of *Cherry Chase*, or *Battle of Ot-
 serbough* (which was fought in the Twelfth year of the Reign of King
 Richard

- In th' Enemy, that one should beard
 So many Warriors, and so stout,
 As he had done, and stav'd it out,
 Disdaining to lay down his Arms,
 90 And yield on honourable Terms.
 Enraged thus, some in the Rear
 Attack'd him, and some ev'ry where,
 Till down he fell; yet falling fought,
 And, being down, still laid about:
 95 As *Widdrington* in doleful Dumps,
 Is said to fight upon his Stumps.
 But all, alas! had been in vain,
 And he inevitably slain,
 If *Trulla* and *Cerdon* in the nick,
 100 To rescue him, had not been quick:
 For *Trulla*, who was light of Foot,
 As Shafts which long-field *Partbians* shoot,

Richard II. 1388. *Stowe's Chronicle*, p. 304.) from an older Copy, in which are the two following Lines:

*Sir Wetherington, my heart was Woe, that euer he slayne
 should be,*

*For when his Legges were bewyne into, he knyld, and fought
 upon his Kny.*

(*Præfat. ad Gul. Nubrigens. Histor. Appendix*, p. 82. 87. See the *Spectator's* Critic upon it, vol. 1. N^o 70. 74.)

§. 102. As Shafts, which Long-Field Partbians shoot.] Thus it stands in the two first Editions of 1663. and I believe in all the other Editions to this time. Mr. Warburton is of opinion, That LONG FILED would be more proper; as the *Partbians* were ranged in *Long Files*, a Disposition proper for their manner of fighting, which was by sudden Retreats and sudden Charges. Mr. Smith of *Harleston*, in *Norfolk*, thinks that the following Alteration of the Line would be an improvement;

As Long Field Shafts, which Partbians shoot.

- (But not so light as to be born
 Upon the Ears of standing Corn,
 105 Or trip it o'er the Water quicker
 Than Witches, when their Staves they liquor,
 As some report) was got among
 The foremost of the martial Throng:
 There pitying the vanquish'd *Bear*,
 110 She call'd to *Cerdon*, who stood near,
 Viewing the bloody Fight; to whom,
 Shall we (quoth she) stand still *hum dum*,
 And see stout *Bruin* all alone,
 By Numbers basely overthrown?
 115 Such Feats already h' has atchiev'd,
 In Story not to be believ'd;
 And 'twou'd to us be Shame enough,
 Not to attempt to fetch him off.

Which he thinks *Plutarch's* Description of their Bows and Arrows in the Life of *Craesus*, makes good: That the Arrows of old us'd in Battle, were longer than ordinary (says he) I gather from *Quintus Curtius*, lib. 9. chap. 5. *Indus Duorum Cubitorum Sagittam ita ex-*
cussit, &c. and from *Chevy Chase*,

*He had a Bow bent in his hand
 Made of a trusty Yew,
 An Arrow of a Cloth yard long
 Unto the Head he drew.*

And as *Trulla* was tall, the Simile has a further Beauty in it: The Arrow does not only express her Swiftnes; but the Mind sees the Length of the Girls, in the Length of the Arrow as it flies. Might he not call them Long Field *Parthians* from the Great Distance they shot, and did Execution with their Arrows? The *Scythians* or Wild *Tartars*, are thus described by *Ovid*, (*Tristium* lib. 53, 54, 55, 56.)

*Protinus æquato Siccis Aquilonibus Istro
 Invehitur celeri Barbarus Hostis Equo:
 Hostis Equo pollens, longeque volante Sagittâ,
 Vicinam latè depopulatur humum.*

- I would (quoth he) venture a Limb
 120 To second thee, and rescue him :
 But then we must about it straight,
 Or else our Aid will come too late ;
 Quarter he scorns, he is so stout,
 And therefore cannot long hold out.
- 125 This said, they wav'd their Weapons round
 About their Heads, to clear the Ground ;
 And joining Forces, laid about
 So fiercely, that th' amazed Rout
 Turn'd Tail again and straight begun,
 130 As if *the Devil drove*, to run. [*Bruin*
 Mean while th' approach'd th' Place where
 Was now engag'd to mortal Ruin :
 The conqu'ring Foe they soon assail'd,
 First *Trulla* stav'd, and *Gerdon* tail'd,

†. 103, 104. *But not so light, as to be born — Upon the Ears of standing Corn.*] A Satyrical Stroke upon the Character of *Camilla*, one of *Virgil's* Heroines.

Hos super advenit Volsca de Gente Camilla, &c.

*Last from the Volsians, Fair Camilla came,
 And led her Warlike Troops, a Warriour Dame ;
 Unbred to spinning, in the loom unskill'd,
 She chose the nobler PALLAS of the Field.
 Mix'd with the first, the fierce Virago fought
 Sustain'd the Toils of Arms, the Danger sought :
 Outstripp'd the Winds in speed upon the Plain,
 Flew o'er the Fields, nor hurt the bearded Grain :
 She swept the Seas, and as she skip'd along
 Her flying Feet unbath'd, on Billows hung.
 Men, Boys, and Women stupid with surprise,
 Where e're she passes, fix their wond'ring Eyes ;
 Longing they look, and gaping at the Sight,
 Devour her o'er and o'er, with vast delight :
 Her Purple Habit fits with such a Grace
 On her smooth Shoulders, and so suits her Face :*

Her

- 135 Until their Mastives loos'd their Hold :
 And yet, alas ! do what th y could,
 The worsted *Bear* came off with Store
 Of bloody Wounds, but all before :
 For as *Achilles*, dipt in Pond,
 140 Was *Anabaptiz'd* free from Wound,
 Made Proof against dead-doing Steel
 All over, but the Pagan Heel :

*Her Head with Ringlets of her Hair is crown'd,
 And in a Golden Caul, the Curls are bound :
 She shakes her Myrtle Jaw'lin, and behind
 Her Lycian Quiver dances in the Wind* Mr. Dryden.

(See Mr. Pope's *Essay on Criticism*, *Miss Mary Fanny* vol. 1. p. 82. Dr. Brome's Poem to Mr. Pope, *Busell* vol. 1. p. 96. *Virgil*, vol. 3. p. 96. See the Story of *Lucius* in *Lucius*, and other Writers; and the description of Queen *Zeno* in *Chamber's Monk's Tale*, Works, fol. 78.) If it was not (says Mr. *Byron*) for the Beauty of the Verses, that shaded the Impropriety of *Camilla's* Character, I doubt not but *Virgil* would have been as much censured for the one, as applauded for the other. Our Poet has justly avoided such monstrous Improbabilities; nor will he attribute an incredible Swiftness to *Trulla*; though there was an absolute Call for extraordinary Celerity, under the present Circumstances: no less occasion than to save the *Bear*, who was to be the Object of all the Rabble's Diversion.

§. 134. *First Trulla stow'd, &c.*] * *Staving* and *Tailing* are Terms of Art us'd in the *Bear Garden*, and signify there only the parting of *Dogs* and *Bears*: Tho' they are used metaphorically in several other Professions, for moderating: as Law, Divinity, &c."

§. 137, 138. *The worsted Bear came off with Store — Of bloody Wounds, but all before.*] Such Wounds were always deem'd honourable, and those behind dishonourable: *Plutarch* (see *Life of Cæsar*, vol. 4. p. 422.) tells us, that *Cæsar* in an Engagement in *Africa*, against the King of *Numidia*, *Scipio*, and *Afranius*, took an *Ensign*, who was running away, by the Neck, and forcing him to face about, said, *Look, Look, That way is the Enemy*. (See an Account of the Bravery of *Acilius*, and of a common Soldier, that serv'd *Cæsar* in *Britain*, *Plutarch*, *ibid.* p. 144.) *Old Siward* (see *Tragedy of Macbeth*, act 5. enquiring of his Son's Death, asks, If *Siward* had all his Wounds before? *Rosse*. *Ay in the Front*. *Siward*. *Why then, God's Soldier be he. Had I as many Sons, as I have Hairs — I would not wish them to a fairer*

So did our Champion's Arms defend
 All of him, but the other End :
 145 His Head and Ears, which in the martial
 Encounter lost a leathern Parcel ;
 For as an *Austrian Archduke* once
 Had one Ear (which in *Ducatoons*
 Is half the Coin) in Battle par'd
 150 Close to his Head ; so *Bruin* far'd :

fairer Death : and so his Knell is knoll'd. The late *Peter the Great*, Czar of *Muscovy*, made all those that were wounded in the back, at the Battle of *Hollowzin*, to draw Cuts for their Lives. (See *Military History of Charles the 12th King of Sweden*, by *M. Gustavus Alderfeld*, vol. 3. p. 30, 31.)

γ. 142. *All over but the Pagan Heel.*] Alluding to the Fable of *Achilles's* being dipt by his Mother *Thetis*, in the River *Styx*, to make him invulnerable : only that part of his Foot which she held him by, escaped.—After he had slain *Hector* before the Walls of *Troy*, he was at last slain by *Paris*, being shot by him with an Arrow in his Heel. See the romantick Account of *Roldon*, one of the Twelve Peers of *France*, who was invulnerable every where but in the sole of the Left foot. (*Don Quixote*, part 2. vol. 3. chap. 32. p. 326.) The Famous *Gustavus Adolphus*, King of *Sweden*, had a piece of the Sole of his Boot near the Great Toe of his Right Foot, carried away by a Shot. (*Swedish Intelligencer*, part 3. 1663. p. 49.)

γ. 147, 148, 149, 150. *For as an Austrian Archduke once, — Had one Ear, (which in Ducatoons — Is half the Coin) in Battle par'd — Close to his Head ; so Bruin far'd.*] The Story alluded to, is of *Albert*, Archduke of *Austria*, Brother to the Emperour *Rodolph the Second*, who was defeated by Prince *Maurice of Nassau*, in the year 1598. (Vid. *Hoffmanni Lexic.* edit. 1677.) He endeavouring to encourage his Soldiers in Battle, pull'd off his *Murriion*, or *Head piece*, upon which he receiv'd a Wound by the Point of a *Spear*. *Dux Albertus*, dum spes superfluit, totam per aciem obequitans, ferebatur cum *Dieftanis*, et in Hostem processerat intecto vultu, quo notius exemplum foret ; atque ita factum, ut *Hastæ cuspide* a Germano milite auris perstringeretur. (*Hugonis Grotii Historiar. de Reb. Belgic.* lib. 9. p. 568. edit. *Amstelædami* 12^o 1658. *Thuani Hist.* lib. 127. tom. 5. edit. 1630. p. 906.) To this *Cleveland* probably alludes, in his *Hue and Cry* after Sir *John Presbyter* :

*What mean these Elders else, those Church Dragoons,
 Made up of Ears and Ruffs, like Ducatoons.*

Mr.

But tugg'd and pull'd on th' other Side,
 Like Scriv'ner newly crucify'd :
 Or like the late corrected Leathern
 Ears of the *Circumcised Brethren*.

- 155 But gentle *Trulla*, into th' Ring
 He wore in's Nose, convey'd a String,
 With which she march'd before, and led
 The Warrior to a grassy Bed,
 As Authors write, in a cool Shade,
 160 Which Eglantine and Roses made ;
 Close by a softly murm'ring Stream,
 Where Lovers us'd to loll, and dream,
 There leaving him to his Repose,

Mr. Smith of Harleston, informs me, that he has seen in the Tables of Coyns, $\frac{2}{3}$ and $\frac{1}{3}$ part of the double Ducat of *Albertus of Austria*.

Ibid. — *so Bruin far'd,*] A Bear so call'd, by Mr. Gayton, in his Notes upon *Don Quixote*, book 4. chap. 5. p. 196. so called probably from the French word *Bruire*, to roar.

†. 152. *Like Scrivener newly crucify'd.*] for Forgery; for which the Scriveners are banter'd by Ben Johnson, *Masque of Owles*; *Works*, vol. 1. p. 128.

*A crop-ear'd Scrivener this,
 Who when he heard but the Whis-
 per of Moneys to come down,
 Fright got him out of Town
 With all his Bills and Bonds
 Of other Men's in his hands;
 It was not He that broke
 Two or th' Hundred spoke;
 Nor car'd he for the Curse,
 He cou'd not bear much worse,
 He had his Ears in his Purse.*

The Punishment of Forgery among the *Egyptians* was Death. (Vid. *Diodori Siculi Rer. Antiquar.* lib. 2. cap. 3.) Happy had it been for some of these Gentlemen, had they been in the same way of thinking with the *Carman*, (mentioned by *Pinkethman*, and *Joe. Miller*, see their

Secured from Pursuit of Foes,
 165 And wanting nothing but a Song,
 And a well-tun'd *Theorbo* hung
 Upon a Bough, to ease the Pain
 His tugg'd Ears suffer'd ; with a Strain
 They both drew up, to march in quest,
 170 Of his great Leader, and the rest.

For *Orsin* (who was more renown'd
 For stout maintaining of his Ground,
 In standing Fight, than for Pursuit,
 As being not so quick of Foot)
 175 Was not long able to keep Pace
 With others that pursu'd the Chase ;

their Books of Jest) who had much ado to pass with a Load of Cheese at *Temple-Bar*, where a stop was occasioned by a Man's standing in the *Pillory*: He riding up close, ask'd what it was that was written over the Person's Head ? They told him it was a Paper to signify his Crime, That he stood for *Forgery*. Ay, says he, What is *Forgery* ? They answer'd him, That it was counterfeiting another's Hand with an intent to cheat People. To which the *Carman* reply'd, looking at the Offender ; *Ab pox !* this comes of your *Writing and Reading, you silly Dog !*

§. 153, 154. ——— *Leathern — Ears of the circumcised Brethren.*] Mr. *Pryn*, Dr. *Bastwick*, and Mr. *Burton*, who had their Ears cut off for several Seditious Libels. *Pryn* the first time his Ears were cut off, had them stich'd on again, and they grew. (See Earl of *Strafford's Letters*, 1739. vol. 1. p. 266.) and Dr. *Bastwick's* Wife had His put in a clean Handkerchief, probably for the same purpose. (*id. ib.* vol. 2. p. 85.)

*When your Smeſtimnus Surplice wears,
 Or Tippet on his Shoulder bears,
 Rags of the Whore ;
 When Burton, Pryn, and Bastwick dares
 With your good leave but shew their Ears,
 They'll ask no more —*

(Collection of *Loyal-Songs*, reprinted 1731. N^o 9. vol. 1. p. 21.)

- But found himself left far behind,
 Both out of Heart and out of Wind :
 Griev'd to behold his *Bear* pursu'd
 180 So basely by a Multitude ;
 And like to fall, not by the Prowess,
 But Numbers of his Coward Foes.
 He rag'd, and kept as heavy a Coil as
 Stout *Hercules* for Loss of *Hylas* ;
 185 Forcing the Vallies to repeat
 The Accents of his sad Regret.
 He beat his Breast, and tore his Hair,
 For Loss of his dear Crony *Bear* :
 That Echo, from the hollow Ground,

γ. 184. *Stout Hercules, for loss of Hylas,*] A favourite Servant, who had the misfortune to be drown'd. Vid. *Virgil's Georgic.* lib. 3. 6. *Eclog.* 6. 43. *Ovid de Arte Amandi,* lib. 2. 109, 110. *Juvenal,* sat. 1. 164. *Theocrit. in Hyl. Hygini* Fab. 14. 271. *Spenser's Fairy Queen,* vol. 2. b. 3. canto 12. f. 7. p. 533.

γ. 189, 190. — *Echo from the hollow Ground, — His doleful Wailings did resound.*] (See *General Histor. Dictionary,* vol. 6. p. 296.) This Passage is beautiful, not only as it is a moving Lamentation, and evidences our Poet to be master of the *Pathetic*, as well as the *Sublime* stile, but also as it comprehends a fine Satire upon that false kind of Wit of making an *Echo* talk sensibly, and give Rational Answers. *Ovid* and *Erasmus* are noted for this way of Writing, and Mr. *Addison* blames them, and all others who admit it into their Compositions, *Spectator,* No 50, or 51. I will, notwithstanding, venture to produce two Examples of this Kind of Wit, which probably may be exempted from this kind of Censure: the one Serious by an *English* Poet, the other Comical by a *Scotch* one.

*Hark! a glad Voice the only Desert cheers,
 Prepare the Way, a God; a God appears;
 A God, a God! the Vocal Hills reply,
 The Rocks proclaim th' approaching Deity.* Mr. Pope.

*He sang sae loud, round Rocks the Echoes flew:
 'Tis true, he said; They a' return'd, 'Tis true.*

Mr. Ramsay. (Mr. B.)

Vid.

- 190 His doleful Wailings did resound
 More wistfully, by many times,
 Than in small Poets splay-foot Rhimes,
 That makes her, in their ruthful Stories,
 To answer to Int'rogatories,
 190 And most unconscionably depose
 To Things of which she nothing knows:
 And when she has said all she can say,
 'Tis rested to the Lover's Fancy.
 Quoth he, O whither, wicked *Bruin*?
 200 Art thou fled to my—Echo, *Ruin*?
 I thought th' hadst scorn'd to budge a Step,
 For Fear. (Quoth Echo) *Marry guep*.

Vid. *Ovid. Metamorph. lib. 3. 358.* with Mr. George Sandys's Translation, who gives an account of some remarkable Echoes. *Wolffi Lection. Memorab. part 2. p. 1012. Chartarii Imagin. Decorum, &c. p. 92, 93. Notes upon Creech's Lucretius, 4th book, edit. 1714, vol. 1. p. 355, 356, 357. Dr. Plot's Staffordshire, p. 28. Morton's Northamptonshire, p. 357. Mißon's New Voyage into Italy, vol. 2. p. 172. Mr. Wright's Observations made in Travelling; Lond. 1730, vol. 2. p. 473.*

§. 192. *Than in small Poets splay-foot Rhimes.*] He seems in this place to sneer at Sir Philip Sidney, who, in his *Arcadia*, p. 210, 1. has a long Poem between the *Speaker*, and *Echo*; why he calls the Verses *Splay-foot*, may be seen from the following Example, taken from the Poem.

“Fair Rocks, goodly Rivers, sweet Woods, when shall I see
 “peace? Peace, Peace! What bars me my Tongue? Who is it that
 “comes me so nye? I—Oh!—I do know what Guest I have met;
 “It is *Echo*—’Tis Echo.—

“Well met, *Echo*—approach, Then tell me thy Will too—I
 “will too.” *Euripides* in his *Andromeda*, a Tragedy now lost, had a foolish scene of the same kind, which *Aristophanes* makes sport with in his *Feast of Ceres*. (Mr. W.)

§. 198. *’Tis rested to the Lover’s fancy.*] Vid. *Ovid. Metamorph. lib. 3. 378, &c.* with Mr. Sandys’s Translation.

§. 202. *Quoth Echo, Marry guep.*] “Is any Man offended, *Marry guep*.” *John Taylor’s Motto; Works*, p. 44. See *Don Quixote*, 2^d part,

- Am not I here to take thy Part ?
 Than what has quail'd thy stubborn Heart ?
 205 Have these Bones rattled, and this Head
 So often in thy Quarrel bled ?
 Nor did I ever winch or grudge it,
 For thy dear sake. (Quoth she) *Mum budget.*
 Think'st thou 'twill not be laid i' th' Dish
 210 Thou turn'dst thy Back ? Quoth Echo, *Pish.*
 To run from those th' hadst overcome
 Thus cowardly ? Quoth Echo, *Mum.*
 But what a Vengeance makes thee fly
 From me too, as thine Enemy ?
 215 Or if thou hast no Thought of me,
 Nor what I have endur'd for thee,
 Yet Shame and Honour might prevail
 To keep thee thus from turning Tail :
 For who would grutch to spend his Bloood in
 220 His Honour's Cause ? Quoth she, *a Puddin.*
 This said, his Grief to Anger turn'd,
 Which in his manly Stomach burn'd ;
 Thirst of Revenge, and Wrath, in Place

part. vol. 3. chap. 29. p. 292. Ben Johnson's *Bartholmew Fair*, act 1. scene 5.

ψ. 208. *Quoth she, Mum-budget.*] An Allusion to Shakespeare's *Merry Wives of Windsor*, act 5. vol. 1. p. 298, 299. Simple, "I have spoke with her, and we have a *Nay-word* how to know one another. I come to her, and while I cry *Mum*,—She cries *Budget*."

ψ. 255, 256. *For my part, it shall ne'er be said,—I for the washing gave my Head.*] This Phrase used by Beaumont and Fletcher, *Cupid's Revenge*, act 4. where the Citizens are talking, that *Leucippus* was to be put to Death. 1^a *Cit.* It holds, he dies this Morning. 2^d *Cit.*

Of Sorrow, now began to blaze.

- 225 He vow'd the Authors of his Woe
Should equal Vengeance undergoe ;
And with their Bones and Flesh pay dear
For what he suffer'd, and his *Bear*.
This b'ing resolv'd, with equal speed
230 And rage he hasted to proceed
To Action straight, and giving o're
To search for *Bruin* any more,
He went in quest of *Hudibras*,
To find him out where-e'er he was ;
235 And, if he were above ground, vow'd
He'd ferret him, lurk where he wou'd.

- But scarce had he a Furlong on
This resolute Adventure gone,
When he encounter'd with that Crew
240 Whom *Hudibras* did late subdue.
Honour, Revenge, Contempt and Shame
Did equally their Breasts inflame.
'Mong these the fierce *Magnano* was,
And *Talgol*, Foe to *Hudibras* :

Cit. Then happy Man be his Fortune. 1st *Cit.* And so am I and
forty more Good Fellows, that will not give their Heads for the
washing, I take it. 'Tis imitated by the Writer of the second part,
that was spurious, 1663. p. 14.

*On Agnes' Eve they'd strictly fast,
And dream of those, that kiss'd them last,
Or on Saint Quintin's watch all Night,
With Smock hung up for Lover's sight ;
Some of the Laundry were (no flashing,)
That would not give their Heads for washing.*

- 245 *Cerdon* and *Colon*, Warriors stout,
 And resolute, as ever fought ;
 Whom furious *Orsin* thus bespoke :
 Shall we (quoth he) thus basely brook
 The vile Affront that paultry *Afs*,
 250 And feeble *Scoundrel*, *Hudibras*,
 With that more paultry *Ragamuffin*,
Ralpho, with vapouring and huffing,
 Have put upon us, like tame Cattle,
 As if th' had routed us in Battle ?
 255 For my Part, it shall ne'er be sed,
 I for the washing gave my Head :
 Nor did I turn my Back for Fear
 O' th' Rascals, but Loss of my *Bear*,
 Which now I'm like to undergo ;
 260 For whether these fell Wounds, or no,
 He has receiv'd in Fight, are mortal,
 Is more than all my Skill can foretel ;
 Nor do I *know* what is become
 Of him, *more than the Pope of Rome*.

†. 258. *Of them, but losing of my Bear.* 1674. and all Editions to 1704. exclusive.

†. 267. — *in hugger-mugger lurk.*] See *Skinner* and *Bailey*.

†. 270. *To pull the Devil by the Beard.*] A common Saying in *England*. The being pulled by the Beard in *Spain*, is deemed as dishonourable, as being kick'd on the Seat of Honour in *England*. See *Don Quixote*, vol. 2. chap. 2. p. 32.

Don Sebastian de Cobarruvias, in his *Treasury of the Italian Tongue*, observes, That no Man can do the *Spaniards* a greater Disgrace than by pulling them by the Beard ; and in proof gives the following Romantic Account. “ A Noble Gentleman of that Nation dying (his Name *Cid-Rai Dios*,) a Jew who hated him much in his life-time,
 “ stole

- 265 But if I can but find them out
 That caus'd it (as I shall no doubt,
 Where-e'er th' in hugger-mugger lurk)
 I'll make them rue their Handy-work ;
 And wish that they had rather dar'd,
 270 To *pull the Devil by the Beard*.
 Quoth *Cerdon*, Noble *Orsin*, th' hast
 Great Reason to do as thou say'st,
 And so has ev'ry body here,
 As well as thou hast, or thy *Bear* :
 275 Others may do as they see good ;
 But if this Twig be made of Wood
 That will hold Tack, I'll make the Fur
 Fly 'bout the Ears of that old Cur ;
 And th' other Mungrel Vermin, *Ralph*,
 280 That brav'd us all in his behalf.
 Thy *Bear* is safe, and out of Peril,
 Though lugg'd indeed, and wounded very ill ;
 My self, and *Trulla* made a Shift
 To help him out at a dead lift ;

“ stole privately into the Room where his Body was newly laid out,
 “ and thinking to do, what he never durst whilst he was living,
 “ stoop'd down to pluck him by the Beard ; at which the Body started
 “ up, and drawing his Sword which lay by him, half way out, put the
 “ *Jew* into such a fright, that he ran out of the Room, as if a thou-
 “ sand Devils had been behind him. This done, the Body lay down
 “ as before unto rest, and the *Jew* after that turn'd *Christian*.” (See
Heywood's Hierarchy of Angels, b. 7. p. 480.) 'Twas *Sancho Pancha's*
 Expression, *They had as good take a Lyon by the Beard*. *Don Quix-
 ote*, vol. 3. chap. 32. See the *Legend* of the Giant *Rytho*, upon the
 Mountain *Aravius*, who made himself a Garment of the *Beards* of
 those Kings that he had slain : and was himself slain by King *Ar-
 thur*. (*Jeffrey of Monmouth's British History*, by *Thompson*, p. 324.)

- 285 And having brought him bravely off,
 Have left him where he's safe enough :
 There let him rest ; for if we stay,
 The Slaves may hap to get away.
 This said, they all engag'd to join
 290 Their Forces in the same Design :
 And forthwith put themselves in Search
 Of *Hudibras* upon their March.
 Where leave we them a while to tell
 What the victorious *Knight* befell :
 295 For such, *Crowdero* being fast
 In Dungeon shut, we left him last.
 Triumphant Laurels seem'd to grow
 No where so green as on his Brow :
 Laden with which, as well as tir'd
 300 With Conquering Toil, he now retir'd

ŷ. 309, 310, 311. — *H' had got a Hurt — O' th' Inside, of a deadlier sort, — By Cupid made —* See a Description of *Cupid*, *Chaucer's Romaunt of the Rose*, Works, 1602, folio 113, 116, 117. *Cotton's Virgil Travestie*, b. 1. p. 54. *Tatler*, N^o 85. *Don Alonso's* Epitaph. See *Pharamond*, a Romance, 1662, p. 9.

ŷ. 311, 312. — *who took his stand — Upon a Widow's Jointure Land.* See *Speſiator*, N^o 312. *Cupid* aim'd well for the Knight's Circumstances : for in *Walker's History of Independency*, part 1. p. 170. 'tis observed, That the Knight's Father, Sir *Oliver Luke*, was decav'd in his Estate, and so was made Colonel of Horse ; but we are still ignorant, how much his hopeful Son (the *Hero* of this Poem) advanced it, by his beneficial Places of Colonel, Committee-man, Justice, Scout-master, and Governour of *Newport-Pagnel* : he sighs for this Widow's Jointure, which was 200 pounds a year : but very unluckily he met with fatal Obstacles in the course of his Amours : for she was a mere *Coquet*, and, what was worse for one of the Knight's Principles, a *Royalist*. (See part 2. canto 2. ŷ. 251.) It must be a mistake in Sir *Roger L'Estrange* to say, She was the Widow of one *Wilmot an Independent* ; for Mr. *Butler*, who certainly knew her, observes,

Unto a neighb'ring Castle by,
 To rest his Body, and apply
 Fit Med'cines to each glorious Bruise
 He got in Fight, *Reds, Blacks, and Blues*;
 305 To mollify th' uneasy Pang
 Of ev'ry honourable Bang,
 Which be'ng by skilful Midwife drest,
 He laid him down to take his Rest.

But all in vain. H' had got a Hurt
 310 O' th' inside, of a deadlier Sort,
 By *Cupid* made, who took his Stand
 Upon a Widow's Jointure Land,
 (For he, in all his am'rous Battels,
 No'dvantage finds like Goods and Chattels)
 315 Drew home his Bow, and, aiming right,
 Let fly an Arrow at the *Knight*;

observes, that her Name was *Tomson*, and thus humorously expatiates upon our Knight's unsuccessful Amour:

*Ill has he read, That never heard
 How He with Widow Tomson far'd;
 And what hard Conflict was between
 Our Knight, and that insulting Quean:
 Sure Captive Knight ne'er took more pains
 For Rhymes for his melodious Strains;
 Nor Beat his Brains, nor made more Faces
 To get into a Jilt's good Graces,
 Than did Sir Hudibras to get
 Into this subtil Gypsy's Net, &c.*

(*Hudibras's Elegy. Remains*, edit. 1727. p. 311.) all which is agreeable to her behaviour in this Poem: and it is further hinted in the *Elegy*, That she was of a loose and common Character — and yet continu'd inexorable to the Knight, and in short, was the Cause of his Death. (Mr. B.) See the *Spectator's* Character of a Demurrer, No 89.

- The Shaft against a Rib did glance,
 And gall him in the *Purtenance*.
 But Time had somewhat 'swag'd his Pain,
 320 After he found his Suit in vain.
 For that proud Dame, for whom his Soul
 Was burnt in's Belly like a Coal,
 (That Belly that so oft did ake,
 And suffer griping for her sake,
 325 Till purging Comfits, and *Ants-Eggs*
 Had almost brought him off his Legs)
 Us'd him so like a base *Rascallion*,
 That old *Pyg* — (what d'y' call him) *malion*,
 That cut his Mistress out of Stone,
 330 Had not so hard a-hearted one.

ŷ. 315, 316. *Drew home his Bow.*] In the two first Editions of 1663, this and the following Line stand thus: *As bow he did, and aiming right;—An Arrow he left fly at Knight.*

ŷ. 325, 326. — and *Ants-Eggs*, — *Had almost brought him off his Legs.*] Vid. *Sexti Philosoph. Pyrrh. Hypotyp. lib. 1. p. 12. Enconium Formicarum. Moufeti Inſector. Theatr. lib. 2. cap. 16. p. 245, 246. Verum equidem miror Formicarum hæc in parte potentiam, quum 4 tantum in potu ſumptas, omnem Veneris, ac coeundi potentiam auferre tradat Brunſelius — Oleum ex Formicis alatis factum, Venerem ſtimulat ac auget. Weckerus, vid. Moufeti Inſector. Theatr. lib. 1. cap. 28. p. 173. See Scot's *Diſc. of Witchcraft*, b. 6. chap. 7. p. 124. Ova Formicarum ventofitatem et tumultum in ventre generant. *Mallei Maleficar. Joannis Nider. Francofurti, 1588, chap. 10. p. 778. id. ib. p. 410. Publ. Libr. Cambridge, K. 16. 25.**

ŷ. 328, 329. *That old Pyg — (what d'y' call him) malion, — That cut his Mistress out of Stone.*] *Pygmalion* the Son of *Cilex* (according to the *Heathen Mythology*) fell in Love with an Ivory Statue, which *Venus* turning into a young Woman, he begot of her *Pappus*. *Ovid. Metamorph. lib. 10. l. 247.*

The * *Cyprian Prince with Joy-expreſſing Words,* * *Pygmalion.*
To pleaſure giving Venus thanks affords.

His Lips to her's he joins, which ſeem to melt:
The Virgin bluſhing, now his Kiſſes felt;

And

- She had a thousand Jadish Tricks,
 Worfe than a Mule that flings and kicks ;
 'Mong which one cross-grain'd Freak she had,
 As insolent, as strange and mad ;
 335 She could love none but only such
 As scorn'd and hated her as much.
 'Twas a strange Riddle of a Lady,
 Not Love, if any lov'd her : Hey day !
 So Cowards never use their Might,
 340 But against such as will not fight.
 So some Diseases have been found
 Only to seize upon the Sound.
 He, that gets her by Heart, must say her
 The back Way, like a Witches Prayer.

*And fearfully erecting her Fair Eyes,
 Together with the Light, her Lower spires.
 Venus the Marriage blest which she had made,
 And when Nine ^b Crescents had at full display'd ^b Increasing Moons.
 Their joining Horns, replete with borrow'd flame,
 She Paphus bore, who gave that Isle a Name.* Mr. Sandys.

(Vid. Plinii Nat. Hist. Annotations on Sir Tho. Browne's *Religio Medici* part 2. p. 211.) *Virgil Æneid. I. 368.* refers to another Pygmalion, King of Tyre, and Brother to *Dido*. See a Letter of *Philopanax* (who had fallen desperately in Love with a Picture of his own drawing) to *Chromation*, *Spectator* N^o 238.

Y. 338. — Hey day !] *Ha day!* In all Editions till 1704. then alter'd to *Hey day!*

Y. 339, 340. So Cowards never use their Might,—But against such as will not fight.] Alluding probably to the Combate between the Two Cowards *Dametas* and *Clinias*, (see *The Countess of Pembroke's Arcadia*, by Sir Philip Sidney, lib. 3. p. 276, 277. edit. 1674) who protested to fight like *Hectors*, and gave out as terrible Bravadoes against each other, as the stoutest Champions in the World, each confiding in the Cowardice of his Adversary.

Y. 343, 344. He that gets her by heart, must say her—The back way like a Witches Prayer.] *The Spectator* N^o 61. speaking of an Epigram call'd

- 345 Mean while the *Knight* had no small Task
 To compass what he durst not ask,
 He loves, but dares not make the Motion;
 Her *Ignorance* is his *Devotion* :
 Like *Caitiff* vile, that for Misdeed
 350 Rides with his Face to Rump of Steed ;
 Or rowing Scull, he's fain to love,
 Look one way, and another move ;
 Or like a Tumbler, that does play
 His Game, and look another way,
 355 Until he seize upon the Coney :
 Just so does he by Matrimony.
 But all in vain ; her subtle Snout
 Did quickly wind his Meaning out ;
 Which she return'd with too much Scorn,
 360 To be by Man of Honour born ;
 Yet much he bore, until the Distress
 He suffer'd from his spightful Mistress
 Did stir his Stomach, and the Pain
 He had endur'd from her Disdain,

call'd the *Witche's Prayer*, says, " It fell into Verse when it was read,
 " either backwards or forwards, excepting only that it cursed one
 " way, and blessed another." (See *Speclator*, No 110, 117. upon
Witchcraft.)

†. 348. *Her Ignorance is his Devotion*,] Alluding to the *Popish*
 Doctrine, that Ignorance is the Mother of Devotion.

†. 349, 350. *Like Caitiff vile, that for Misdeed—Rides with his Face*
to Rump of Steed.] Alluding it may be, to the Punishment of *Robert*
Ward, *Thomas Watson*, *Simon Graunt*, *George Jellis*, and *William*
Sawyer, Members of the Army ; who, upon the sixth of March,
 1648, in the *New Palace-yard*, *Westminster*, were forced to ride with
 their Faces towards their *Horses Tails*, had their Swords broken
 over

- 365 Turn'd to Regret, so resolute,
 That he resolv'd to wave his Suit,
 And either to renounce her quite,
 Or for a while play least in Sight.
 This Resolution b'ing put on,
- 370 He kept some Months, and more had done;
 But being brought so nigh by Fate,
 The Victory he atchiev'd so late
 Did set his Thoughts agog, and ope
 A Door to discontinu'd Hope,
- 375 That seem'd to promise he might win
 His Dame too, now his Hand was in;
 And that his Valour, and the Honour
 H' had newly gain'd, might work upon her:
 These Reasons made his Mouth to water
- 380 With am'rous Longings to be at her.
 Quoth he, unto himself, who knows
 But this brave Conquest o'er my Foes
 May reach her Heart, and make that stoop,
 As I but now have forc'd the Troop?

over their Heads, and were cashier'd, for petitioning the *Rump* for Relief of the oppress'd Common-wealth. See a Tract intitled, *The Hunting of the Foxes from Newmarket and Triploe-Heaths, to White-Hall, by five small Beagles lately of the Army* — Printed in a Corner of Freedom, right opposite the Council of Warre, Anno Domini 1649, penes me, and in the Publick Library at Cambridge, 19. 7. 23. or to the Custom of Spain, where the condemn'd Criminals are carried to the Place of Execution upon an Ass, with their Faces to the Tail. (*Lady's Travels into Spain*, book 3. p. 219. 5th edit. *Baker's History of the Inquisition*, p. 367. 488.

‡. 373, 374. — and ope — *A Door to discontinued Hope.*] A canting Phrase used by the *Seſtaries*, when they entred on any new Miſchief. (Mr. W.)

- 385 If nothing can oppugn Love,
 And Virtue invious ways can prove,
 What may not he confide to do
 That brings both Love and Virtue too?
 But thou bring'st Valour too and Wit,
 390 Two Things that seldom fail to hit.
 Valour's a Mouſe-trap, Wit a Gin,
 Which Women oft are taken in.
 Then, *Hudibras*, why ſhould'ſt thou fear
 To be, that art a Conqueror?
 395 Fortune th' Audacious doth *juvare*,
 But lets the Timidous miſcarry.
 Then while the Honour thou haſt got
 Is ſpick and ſpan new, piping hot,
 Strike her up bravely thou haſt beſt,

℥. 386. *And Virtue invious Ways can prove.*]

Virtus, recludens immeritis mori.

Cœlum, negatâ tentat iter viâ. *Horatii Cam. lib. 3. 2. 21, 22.*

℥. 395. *Fortune th' Audacious doth juvare.*] Alluding to that Paſſage in *Terence's Phormio*, act 1. ſc. 4. *Fortes Fortuna adjuvat.*

℥. 398. *Is ſpick and ſpan new.*] Mr. Ray obſerves, *Engliſh Proverbs*, 2^d edit. p. 270. That this proverbial Phraſe, according to Mr. *Howel*, comes from *Spica* an Ear of Corn: but rather (ſays he) as I am informed from a better Author, *Spike* is a ſort of *Nail*, and *Span* the *Chip* of a Boat; ſo that it is all one as to ſay, every *Chip* and *Nail* is new. But I humbly am of opinion, that it rather comes from *Spike* which ſignifies a *Nail*, and a *Nail* in Meaſure is the 16th part of a yard; and *Span* which is in meaſure a quarter of a yard; or nine Inches; and all that is meant by it, when applied to a new Suit of Cloaths, is, that it has been juſt meaſured from the piece by the *Nail* and *Span*. See the expreſſion, *Ben Jonſon's Bartholomew Fair*, act 3. ſc. 5.

℥. 403, 404. *And as an Owl that in a Barn — Sees a Mouſe creeping in the Corn, &c.*] This Simile ſhould not paſs by unregarded, becauſe it is both juſt and natural: the *Knight's* preſent Caſe is, not much different from the *Owl's*: their Figures are equally ludicrous, and they ſeem to be pretty much in the ſame Deſigns: if the *Knight's*

- 400 And trust thy fortune with the rest.
 Such Thoughts as these the *Knight* did keep
 More than his Bangs, or Fleas, from Sleep,
 And as an Owl that in a Barn
 Sees a Mouse creeping in the Corn,
 405 Sits still, and shuts his round blue Eyes,
 As if he slept, until he spies
 The little Beast within his Reach,
 Then starts, and seizes on the Wretch;
 So from his Couch the *Knight* did start,
 410 To seize upon the Widow's Heart,
 Crying with hasty Tone, and hoarse,
Ralphe dispatch, To Horse, To Horse.
 And 'twas but time; for now the Rout,
 We left engag'd to seek him out,

Mouth waters at the Widow, so does the Owl's at the Mouse; and the *Knight* was forming as deep a Plot to seize the *Widow's Heart*, as the *Owl* to surprize the *Mouse*; and the *Knight* starts up with as much Briskness at the Widow, as the *Owl* does to secure his Prey. This *Simile* therefore exactly answers the business of one, which is to illustrate one thing by comparing it to another: If it be objected, That it is drawn from a low Subject; it may be reply'd, that *Similes* are not always to be drawn from noble and lofty Themes: for if they were, how would those *Similes*, of Boys surrounding an *Ass* in *Homer*, (*Iliad* 11.) and of whipping a *Top* in *Virgil*, (*Æn.* 7.) be defended? If such are allowable in *Epic Poetry*, much more are they in *Burlesque*. I could subjoin two *Similes* out of *Homer* suitable to the *Knight's* Case, but it might seem too *pedantic*; and yet I cannot end this Note, without observing a fine Imitation of our Poet's *Simile*, in *Philips's Splendid Shilling*:

— so Poets sing
Grimalkin, to Domestic Vermin sworn
 An everlasting Foe, with watchful Eye
 Lies nightly brooding o'er a chinky Gap,
 Protending her fell Claws, to thoughtless Mice
 Sure Ruine ———

(Mr. B.)

- 415 By speedy Marches were advanc'd
 Up to the Fort, where he ensconc'd :
 And all th' Avenues had possess'd
 About the Place, from East to West.
 That done, a While they made a Halt,
 420 To view the Ground, and where t' assault:
 Then call'd a Council, which was best,
 By Siege or Onslaught, to invest
 The Enemy ; and 'twas agreed,
 By Storm and Onslaught to proceed.
 425 This b'ing resolv'd, in comely Sort
 They now drew up t' attack the Fort ;
 When *Hudibras*, about to enter
 Upon another-gates Adventure,
 To *Ralpho* call'd aloud to arm,
 430 Not dreaming of approaching Storm.
 Whether Dame Fortune, or the Care
 Of Angel bad, or tutelary,
 Did arm, or thrust himon a Danger,
 To which he was an utter Stranger ;
 435 That foresight might, or might not blot
 The Glory he had newly got ;
 Or to his Shame it might be fed,

§. 422. *Onslaught.*] *Onslaught*, a storming, a fierce Attack upon a place. *Baily*.

§. 437. ——— *it might be fed.*] This spelling used in all Editions to 1704 inclusive : alter'd to *said*, 1710.

§. 444. *To take the Field, and sally at.*] In Edit. 1674, and the following ones to 1704 exclusive.

§. 445.

They took him napping in his Bed:
 To them we leave it to expound,
 440 That deal in Sciences profound.
 His Courser scarce he had bestri'd,
 And *Ralpho* that on which he rid,
 When setting ope the Postern Gate,
 Which they thought best to sally at,
 445 The Foe appear'd, drawn up and drill'd,
 Ready to charge them in the Field.
 This somewhat startled the bold *Knight*,
 Surpriz'd with th' unexpected Sight:
 The Bruises of his Bones and Flesh
 450 He thought began to smart afresh:
 Till recollecting wonted Courage,
 His Fear was soon converted to Rage,
 And thus he spoke: The Coward Foe,
 Whom we but now gave Quarter to,
 455 Look, yonder's rally'd, and appears,
 As if they had out-run their Fears;
 The Glory we did lately get,
 The Fates command us to repeat:
 And to their Wills we must succomb,
 460 *Quocunque trabunt*, 'tis our Doom.

y. 445. *The Foe appear'd drawn up and drill'd.*] See Beaumont and Fletcher's Tragedy of *Thierry King of France*, act 2. sc. 1. where *Protuldy* a Coward, speaking of his Soldiers to the King, says,—“It appears they have been *drill'd*, nay very prettily *drill'd*—for many of them can discharge their Muskets, without the danger of throwing off their Heads.” See *Baily's Dictionary*.

y. 472. *And haunts by fits,*] *Haunts by turns*; in the two first Editions of 1663.

- This is the same numerick Crew
 Which we so lately did subdue;
 The self same Individuals, that
 Did run, as Mice do from a Cat,
 465 When we couragiously did wield
 Our martial Weapons in the Field,
 To tug for Victory: And when
 We shall our shining Blades agen
 Brandish in Terror o'er our Heads,
 470 They'll straight resume their wanted Dreads:
 Fear is an Ague, that forsakes
 And haunts by Fits those whom it takes:
 And they'll opine they feel the Pain
 And Blows they felt to day, again.
 475 Then let us boldly charge them home,
 And make no doubt to overcome.
 This said, his Courage to inflame,

*. 477, 478. *This said, his Courage to inflame,—He call'd upon his Mistress' Name.*] A sneer upon Romance Writers, who make their Heroes when they enter upon most dangerous Adventures, to call upon their Mistresses Names. *Cervantes* (from whom Mr. *Butler* probably copied the Thought) often puts his *Don Quixote* under these Circumstances. Before his Engagement with the *Carriers*, part 1. b. 1. chap. 3. p. 23. before his Engagement with the Wind-Mills, chap. 8. p. 64. when he was going to engage the *Biscayan* Squire, he cry'd out aloud, (part 1. b. 1. chap. 5. p. 72.) "Oh Lady of my Soul, "*Dulcinea*, Flower of all Beauty, vouchsafe to succour your Champion in this dangerous Combat undertaken to set forth your "*Worth.*" (See likewise vol. 1. b. 2. chap. 5. p. 112. chap. 6. p. 200.) before his Adventure with the Lions, vol. 3. chap. 15. p. 159. and in the Adventure of *Montesino's Cave*, id. ib. chap. 22. p. 215. See likewise vol. 4. chap. 64. p. 649. *Constance* (see *Pharamond*, a Romance, part 1. b. 2. p. 37.) invokes *Placidia's* Name in his Combats: as does *Ralpho* the *Knight of the Burning Pestle*, (see *Fletcher's Play* so call'd, edit. 4^{to} 1635. p. 36.) upon his Engagement with *Barbarossa*,
 the

He call'd upon his *Mistress*' Name.
 His Pistol next he cock'd a-new,
 480 And out his nut-brown Wineyard drew :
 And, placing *Ralpho* in the Front,
 Reserv'd himself to bear the Brunt ;
 As expert Warriors use : then ply'd
 With Iron Heel his Courser's Side,
 485 Conveying sympathetick Speed
 From Heel of *Knight* to Heel of Steed.
 Mean while the Foe, with equal Rage
 And Speed, advancing to engage,
 Both Parties now were drawn so close,
 490 Almost to come to Handy-blows :
 When *Orfin* first let fly a Stone
 At *Ralpho* ; not so huge a one
 As that which *Diomed* did maul
Æneas on the Bum withal ;

the Barber. Mr. *Jarvis* says, in the *Life of Michael de Cervantes de Saavedra*, prefix'd to *Don Quixote*, 1742. p. 9. " In order to animate
 " themselves the more, says the old Collection of *Spanish Laws*, (see
 " the 22^d Law. tit. 21. part 2.) they hold it a Noble Thing to call
 " upon the Names of their Mistresses, that their Hearts might swell
 " with an increase of Courage, and their Shame be the greater, if
 " they failed in their Attempts."

§. 491, 492, 493, 494. *When Orfin first let fly a Stone — At Ralpho ; not so great a one — As that which Diomed did maul — Æneas on the Bum withal.*] Here is another Evidence of that Air of Truth and Probability which is kept up by Mr. *Butler*, through this Poem ; he would by no means have his Readers fancy the same Strength and Activity in *Orfin*, which *Homer* ascribes to *Diomed* : for which Reason he alludes to the following Passage in the fifth *Iliad*. l. 304, &c.

Ὅς χερμάδιον λάβει χερσὶ
 Τυδείδης, &c.

Then

- 495 Yet big enough, if rightly hurl'd,
 T' have sent him to another World,
 Whether above-ground, or below,
 Which *Saints twice dipt* are destin'd to.
 The Danger startled the bold *Squire*,
 500 And made him some few steps retire.
 But *Hudibras* advanc'd to's Aid,
 And rous'd his Spirits half dismay'd:
 He wisely doubting lest the Shot
 Of th' Enemy, now growing hot,
 505 Might at a distance gall, press'd close,
 To come pell-mell to handy Blows,
 And that he might their Aim decline,
 Advanc'd still in an oblique Line;
 But prudently forbore to fire,
 510 Till Breast to Breast he had got nigher;

*Then fierce Tydides stoops, and from the Fields
 Heav'd with vast force, a rocky Fragment wields;
 Not two Strong Men th' enormous Weight cou'd raise,
 Such Men as live in these degenerate days.*

*He sawung it round, and gathering strength to throw,
 Discharg'd the pond'rous Ruins at the Foe;
 Where to the Hip the inserted Thigh unites
 Full on the Bone the pointed Marble lights,
 Thro' both the Tendons broke the rugged Stone,
 And strip'd the Skin, and crack'd the solid Bone:
 Sunk on his knees, and stagg'ring with his pains,
 His falling bulk his bended Arm sustains:*

Lost in a dirty mist, the Warrior lies,

A sudden Cloud comes swimming o'er his Eyes. Mr. Pope,

Vid. Virgil, Æneid. l. 101. &c. Juvenal, sat. 15. 65, &c.

Unfortunate *Æneas*! it seems to be his Fate to be thus attack'd by his Enemies: *Turnus* also wields a piece of a Rock at him, which *Virgil* says, Twelve Men could hardly raise; tho' the Consequences are not so dismal as in *Homer*.

- As expert Warriors use to do,
 When Hand to Hand they charge their Foe.
 This Order the advent'rous *Knight*,
 Most Soldier-like, observ'd in Fight,
 515 When Fortune (as she's wont) turn'd fickle,
 And for the Foe began to stickle.
 The more Shame for her *Goody-ship*
 To give so near a Friend the Slip.
 For *Colon*, chusing out a Stone,
 520 Levell'd so right, it thump'd upon
 His manly Panch with such a Force,
 As almost beat him off his Horse.
 He loos'd his Whinyard, and the Rein;
 But laying fast hold on the Mane,
 525 Preserv'd his Seat: And as a Goose
 In Death contracts his Talons close,

Nec plura effatus, Saxum circumspicit ingens,
 Saxum antiquum, ingens, campo quod forte jacebat
 Limes agro positus, litem ut discerneret arvis,
 Vix illud lecti bis sex cervice subirent,
 Qualia nunc Hominum producit corpora Tellus. *Æn.* 11. 896.

ψ. 497, 498. *Whether above ground, or below, — Which Saints twice dipt are destin'd to.* } Mr. Abraham Wright, in the Preface to his *Five Sermons, in Five several Styles, or Wayes of Preaching*, 1656, p. 1. (*penes me*) speaks of some Chymical Professors of Religion in those times, that had been *twice dipt*, but never baptiz'd."

ψ. 509, 510, 511. *But prudently forbore to fire — Till Breast to Breast he had got nigher; — As expert Warriors us'd to do.* } Alluding to O. Cromwell's prudent Conduct in this respect, who seldom suffered his Soldiers to fire, till they were near enough to do execution upon the Enemy. See Sir Tho. Fairfax's *Short Memorial*, by himself, publish'd 1699, p. 9.

ψ. 523. *He loos'd his Whinyard.* } Thus it stands in the first Editions of 1663, alter'd 1674 to *He loos'd his Weapon*; so it continued to 1700. alter'd 1704 to *He lost his Whinyard*.

So did the *Knight*, and with one Claw
The Tricker of his Pistol draw.

The Gun went off: And, as it was,

530 Still fatal to stout *Hudibras*,

In all its Feats of Arms, when least

He dreamt of it, to prosper best;

So now he far'd: The Shot let fly

At Random 'mong the Enemy,

535 Pierc'd *Talgol's* Gabberdine, and grazing

Upon his Shoulder, in the passing,

Lodg'd in *Magnano's* brass Habergeon,

Who straight, *A Surgeon*, cry'd, *A Surgeon*:

§. 533 534. — *The Shot let fly, — At random, 'mong the Enemy.*] *Hudibras's* Pistol was out of order, as is before observ'd by Mr. Butler: and 'tis certain, that he was not so expert a Marksman, as the *Scotch Dowglass*, (see *Shakespeare's Henry the Fourth*, First part, act 2. p. 386.) of whom Prince Henry made the following Observation, "He that rides at High Speed, and with a Pistol kills a Sparrow flying:" or Prince Rupert, who at *Stafford*, in the time of the Rebellion, standing in Captain *Richard Sneyd's* Garden, at about Sixty yards distance, made a shot at the Weathercock upon the Steeple of the Collegiate Church of *Saint Mary*, with a screw'd Horseman's Pistol, and single Bullet, which pierc'd it's Tail, the Hole plainly appearing to all that were below: which the King presently judg'd as a Casualty only. The Prince presently prov'd the contrary by a second Shot to the same effect. (*Dr. Plot's Staffordshire*, ch. 9. f. 9. p. 336.)

§. 535. — *Gabberdine.*] *Gabverdine* in French, (see *Cotgrave's Dictionary*) A Shepherd's coarse Frock or Coat. A word often used by Romance Writers, and among the rest by the Translator of *Amadis de Gaul*. Shilock the Jew speaking to Antonio, (see *Shakespeare's Merchant of Venice*, act 1.) says,

You call'd me Misbeliever, Cut-throat Dog,
And spit upon my Jewish Gaberdine,
And all for use of that, which is my own.

§. 537. Lodg'd in *Magnano's* brass Habergeon.] *Habergeon*, a little Coat of Mail, or only Sleeves and Gorget of Mail. (see *Dictionary* to the last Edition of *Guillim's Heraldry*.)

Some

- He tumbled down, and, as he fell,
 540 Did *Murther*, *Murther*, *Murther* yell.
 This startled their whole body so,
 That if the *Knight* had not let go
 His Arms, but been in warlike Plight :
 H' had won (the second time) the Fight.
 545 As, if the *Squire* had but fall'n on,
 He had inevitably done.
 But he, diverted with the Care
 Of *Hudibras* his Hurt, forbare
 To press th' Advantage of his Fortune,
 550 While Danger did the rest dishearten.
 For he with *Cerdon* b'ing engag'd
 In close Encounter, they both wag'd

*Some would be arm'd in a Habergeon,
 And in a Breast-plate with a light Gippion.*

(Chaucer's *Knight's Tale*, edit. 1602. fol. 6. *ibid.* fol. 67. 360.) See Spenser's *Fairy Queen*, b. 2. canto 6. ft. 29. b. 3. canto 11. ft. 7. *Hist. of Valentine and Orsin*, chap. 9. p. 50. *Junii Etymolog. Anglican.* y. 538. *Who straight, A Surgeon, cry'd, A Surgeon.*] See the Case of *Monsieur Thomas*, and *Hylas*, *Fletcher's Comedy*, intit'led, *Monsieur Thomas*, act 3. sc. 3. when the first thought his Leg broke in twenty pieces, and the latter that his Skull was broke. *Magnano* seems not to be so courageous as the *Sea Captain*, who (for his Courage in a former Engagement where he had lost a Leg) was prefer'd to the Command of a good Ship : In the next Engagement, a Cannon Ball took off his Wooden Deputy, so that he fell upon the Deck : A Sea man thinking he had been fresh wounded, call'd out to carry him down to the Surgeon — He swore at him, and said, Call the Carpenter, you Dog, I have no occasion for a Surgeon.

y. 545. *As, if the Squire.*] In the two first Editions, for this and the three following Lines, these two are used,

*As Ralpho might, but he with Care
 Of Hudibras his Hurt forbare.*

In 1674 *Hudibras* his Wound, to 1704 exclusive.

y. 551. *He had with Cerdon, &c.*] 1674 to 1704 exclusive.

- The Fight so well, 'twas hard to say
Which Side was like to get the Day.
555 And now the busy Work of Death
Had tir'd them so, th' agreed to breath,
Preparing to renew the Fight;
When the Disaster of the *Knight*
And th' other Party did divert
560 Their fell Intent, and forc'd them part.
Ralpho press'd up to *Hudibras*,
And *Cerdon* where *Magnano* was;
Each striving to confirm his Party
With stout Encouragements, and hearty.
565 Quoth *Ralpho*, Courage, valiant Sir,
And let Revenge and Honour stir,
Your Spirits up, once more fall on,
The shatter'd Foe begins to run:
For if but half so well you knew
570 To use your Victory as subdue,
They durst not after such a Blow
As you have given them, face us now;
But from so formidable a Soldier

ψ. 553. *So desperately,*] 1674, &c.

ψ. 560. *And force their, ullen Rage to part.*] Thus alter'd 1674,
to 1704 exclusive.

ψ. 569, 570. *But if but half so well you knew—To use your Victory as subdue.*] A Sneer probably upon Prince *Rupert*, who in the Battle of *Marston Moor*, charg'd General *Fairfax's* Forces with so much Fury and Resolution, that he broke them, and the *Scots* their *Re-serve*; but, to his own Ruine, pursued them too far, according to his usual Fate, *Echard's History of England*, vol. 2. p. 480.

ψ. 573, 574. *But from so formidable a Soldier,—Had fled like Crows, when they smell Powder.*] Dr. Plot seems to be of opinion,
That

- Had fled like Crows when they smell Powder:
 575 Thrice have they seen your Sword aloft
 Wav'd o'er their Heads, and fled as oft.
 But if you let them recollect
 Their Spirits, now dismay'd and check'd,
 You'll have a harder Game to play
 580 Than yet y' have had, to get the Day.
 Thus spake the stout *Squire*; but was heard
 By *Hudibras* with small Regard.
 His Thoughts were fuller of the Bang
 He lately took, than *Ralph's* Harangue;
 585 To which he answer'd, Cruel Fate
 Tells me thy Counsel comes too late.
 The knotted Blood within my Hose.
 That from my wounded Body flows,
 With mortal *Crisis* doth portend
 590 My Days to appropinque an End;
 I am for action now unfit,
 Either of Fortitude or Wit.
Fortune my Foe begins to frown,
 Resolv'd to pull my Stomach down.

That Crows smell Powder at some distance. "If the Crows (says he, *Natural History of Oxfordshire*, chap. 9. sect. 98.) are towards "Harvest any thing mischievous, destroying the Corn, in the outward limits of the Fields, they dig a Hole, narrow at the bottom, "and broad on the top in the *Green-sward* near the Corn, wherein "they put Dust and Cinders, mix'd with a little *Gun-powder*, and "about the Holes stick Crows Feathers, which they find about *Burford* to have good success."

ψ. 587. *The knotted Blood.*] Thus it is in all Editions to 1710, and then alter'd to *Clotted Blood*.

- 595 I am not apt upon a Wound
 Or trivial Basting, to despond:
 Yet I'd be loth my Days to curtal:
 For if I thought my Wounds not mortal,
 Or that we'd time enough as yet
 600 To make an honourable Retreat;
 'Twere the best Course: but if they find
 We fly, and leave our Arms behind,
 For them to seize on; the Dishonour,
 And Danger too, is such, I'll sooner
 605 Stand to it boldly, and take Quarter,
 To let them see I am no Starter.
 In all the Trade of War, no Feat
 Is nobler than a brave Retreat:

℥. 595. — *Curtal*] in all Editions to 1704 inclusive.

℥. 607, 608, 609, 610. *In all the Trade of War no Feat—Is nobler than a brave Retreat:—For those that run away and fly—Take place at least o' th' Enemy.*] The Rev^d and ingenious Mr. Tho. Herring, (Fellow of Ben. College in Cambridge, and Chaplain to his Grace the Lord Archbishop of York, to whom I am under obligations,) sent me the following *French* Translation of these four Verses, and ℥. 243, 244, 245, 246, &c. of part 3. canto 3. which were presented by Mr. Wharton, Chaplain to a Regiment in Flanders, to Prince Eugene:

Ne laissez pas toujours de vous mettre en tête
 De faire à propos une belle Retraite,
 La quelle, croyez moi, est le plus grand Mystere
 De la bonne conduite, et de l'Art Militaire:
 Car ceux, qui s'enfuyent, peuvent revenir sur les pas,
 Ainsi ne sont jamais mis hors de Combat;
 Mais ceux, au contraire, qui demeurent sur la place,
 Se privent de tout moins de vanger leur disgrâce;
 Et lors qu' on se mette en devoir s'enfuir,
 L' ennemi tout aussi-tot s'efforce à courir;
 Et par la le Combat se changeant en Pour suite,
 Ils gagnent la Victoire qui courent le plus vite.

For those that run away, and fly,
610 Take Place at least of th' Enemy.

This said, the *Squire* with active Speed
Dismounted from his bonny Steed,
To seize the Arms, which by mischance
Fell from the bold Knight in a Trance:
615 These being found out, and restor'd
To *Hudibras*, their natural Lord,
As a Man may say, with Might and Main
He hasted to get up again.
Thrice he assay'd to mount aloft,
620 But, by his weighty Bum, as oft
He was pull'd back, 'till having found
Th' advantage of the rising Ground,

‡. 609, 610. not in the two first Edit. of 1663. but added in 1674.

‡. 617. *The active Squire with Might and Main
Prepar'd in haste to mount again.*]

Thus alter'd 1674, restor'd 1704.

‡. 617. *As a Man may say.*] A Sneer upon the Expletives used by some Men in their common Conversation: Some very remarkable ones I have heard of, as, *Mark y' me there, This, and That, and T' other, Thing*; and *To dint, to don't, to do't*; *D'y' bear me, d' y' see, that is, and so Sir*, (*Spectator* N^o 371. see his Banter upon Mrs. *Jane* for her Mrs. *Such a one*, and Mr. *What d' y' call*, N^o 272.)

Mr. *Gayton*, in banter of *Sancho Pancha's* Expletives (*Notes upon Don Quixote*, book 3. p. 105.) produces a remarkable instance, of a Reverend Judge, who was to give a Charge at an Assize, which was performed with great Gravity, had it not been interlarded with *In that kind*: as, "Gentlemen of the Jury, You ought to enquire after *Recusants* in that kind, and such as do frequent the Church in that kind; but above all, such as haunt Ale-houses in that kind, notorious Whoremasters in that kind, Drunkards and Blasphemers in that kind; and all notorious Offenders in that kind, are to be presented in that kind, and as the Laws in that kind direct, must be proceeded against in that kind."——A Gentleman being asked, after the Court rose, how he liked the Judge's Charge? answer'd, That it was the best of *That kind* that ever he heard.

Thither he led his warlike Steed,
 And having plac'd him right, with speed
 625 Prepar'd again to scale the Beast;
 When *Orsin*, who had newly drest
 The bloody Scar upon the Shoulder
 Of *Talgol*, with *Promethean* Powder,
 And now was searching for the Shot
 630 That laid *Magnano* on the Spot,
 Beheld the sturdy Squire aforesaid
 Preparing to climb up his Horse-side;
 He left his Cure, and laying hold
 Upon his Arms, with Courage bold,
 635 Cry'd out, 'Tis now no time to dally,
 The Enemy begin to rally:
 Let us that are unhurt and whole
 Fall on, and happy Man be's Dole.
 This said, like to a Thunderbolt
 640 He flew with Fury to th' Assault,
 Striving th' Enemy to attack

†. 638. ——— *And Happy Man be's Dole.*] An Expression often used by *Shakespear*. *Slender* (See *Merry Wives of Windsor*, vol. 1. Edit. 1733.) speaks as follows to Mrs. *Ann Page*: "Truly for my own part, I would little or nothing with you; your Father and my Uncle have made Motions; If it be my luck, so; If not *"Happy Man be's Dole;"* *Taming the Shrew*, act 1. vol. 2. p. 286. *Winter's Tale*, act 1. vol. 3. p. 72. First part of *Henry the Fourth*, p. 370. Dr. *Baily's* Romance, intitled, *The Wall-flower of Newgate*, &c. 1650. p. 128.

†. 651, 652. *Bearing the tough Squire like a Sack, — Or stout King Richard, on his Back.*] Alluding to the shameful Usage of King *Richard* the Third, who was slain in the Thirteenth, or last Battle of *Bosworth*, in *Leicestershire*, the 22^d day of *August*, 1485. his Body was carried to *Leicester*, in a most ignominious manner, like
 a slain

- Before he reach'd his Horse's Back.
Ralpho was mounted now, and gotten
 O'erthwart his Beast with active vau'ting,
 645 Wrigling his Body to recover
 His Seat, and cast his right Leg over;
 When *Orsin*, rushing in, bestow'd
 On Horse and Man so heavy a Load,
 The Beast was startled, and begun
 650 To kick and fling like mad, and run,
 Bearing the tough *Squire* like a Sack,
 Or stout King *Richard*, on his Back:
 'Till stumbling, he threw him down,
 Sore bruis'd, and cast into a Swoon.
 655 Mean while the *Knight* began to rouse
 The Sparkles of his wonted Prowess:
 He thrust his Hand into his Hose,
 And found both by his Eyes and Nose,
 'Twas only Choler, and not Blood,
 660 That from his wounded Body flow'd.

a slain Deer, laid cross his Horse's back, his Head and Arms hanging on one side, and his Legs on the other, stark naked, and besmear'd with Blood, Dirt and Mire; *Echard's History of England*, vol. 1. p. 577. *Hall's Chronicle*. The brave Prince of Conde, who was kill'd at the Battle of *Brissac*, was us'd by the *Catholicks*, in as contemptuous a manner: they carrying his Body in Triumph upon a Poor Pack-horse. [*Davila's History of the Civil Wars of France*, book 4th p. 171. edit. 1678.] *Sancho Pancha* met with infamous Usage upon the *Braying Adventure*; *Don Quixote*, part 2. vol. 3. chap. 27. p. 275. See an account of his laying cross his Ass, chap. 28. p. 277. See *Spencer's Fairy Queen*, vol. 2. book 3. canto 7. st. 43. p. 468.

γ. 659. 'Twas only Choler.] See Mr. George Swathe's *Prayers*, 1739. p. 35.

- This, with the Hazard of the *Squire*,
 Inflam'd him with despightful Ire,
 Courageously he fac'd about,
 And drew his other Pistol out ;
- 665 And now had half way bent the Cock,
 When *Cerdon* gave so fierce a Shock,
 With sturdy Truncheon, thwart his Arm,
 That down it fell and did no Harm :
 Then stoutly pressing on with Speed,
- 670 Assay'd to pull him off his Steed,
 The *Knight* his Sword had only left,
 With which he *Cerdon's* Head had cleft,
 Or at the least cropt off a Limb,
 But *Orsin* came, and rescu'd him.
- 675 He with his Lance attack'd the *Knight*
 Upon his Quarters opposite.
 But as a Barque, that in foul Weather,
 Toss'd by two adverse Winds together,
 Is bruis'd and beaten to and fro,
- 680 And knows not which to turn him to ;
 So far'd the *Knight* between two Foes,
 And knew not which of them t' oppose ;
 Till *Orsin*, charging with his Lance

¶ 693, 694. for *Orsin* griev'd.— At the Wound that *Cerdon* had receiv'd.] Had *Cerdon* been kill'd by this undesign'd Blow, 'tis probable it would have come to the *Bear-garden Case*, (See *L'Estrange's Reflection on the Fable of the Inconsolable Widow*, part 1. fab. 268.) When a Bull has toss'd a poor Fellow, that went to save his Dog, there was a mighty bustle about him, with Brandy and other Cordials, to bring him to himself again: But when the College found there

- At *Hudibras* by spiteful Chance,
 685 Hit *Cerdon* such a Bang, as stunn'd
 And laid him flat upon the Ground.
 At this the *Knight* began to chear up,
 And raising up himself on Stirrup,
 Cry'd out, *Victoria*; Lie thou there,
 690 And I shall straight dispatch another,
 To bear thee Company in Death:
 But first I'll halt a While, and breath,
 As well he might: For *Orsin* griev'd
 At th' Wound that *Cerdon* had receiv'd,
 695 Ran to relieve him with his Lore,
 And cure the Hurt he gave before.
 Mean while the *Knight* had wheel'd about,
 To breathe himself and next find out
 Th' Advantage of the Ground, where best
 700 He might the ruffled Foe infest.
 This b'ing resolv'd, he spurr'd his Steed,
 To run at *Orsin* with full Speed,
 While he was busy in the Care
 Of *Cerdon's* Wound, and unaware:
 705 But he was quick, and had already
 Unto the Part apply'd Remedy:

there was no good to be done: Well, Go thy way, *Jaques* (says a jolly Member of that Society) There's the best Back-Sword Man in the Field gone: Come, let us play another Dog. (See part. 2. fab. 58.)

ŷ. 705, 706. But he was quick, and had already — Unto the Part apply'd Remedy.] The Case, 'tis plain, was not so bad, as to require the Application of *Don Quixote's* Balsam of *Fierabras*, concerning the

- And seeing th' Enemy prepar'd,
 Drew up, and stood upon his Guard.
 Then like a Warrior right expert
 710 And skilful in the Martial Art,
 The subtle *Knight* straight made a Halt,
 And judg'd it best to stay th' Assault,
 Until he had reliev'd the *Squire*,
 And then (in order) to retire ;
 715 Or, as occasion should invite,
 With Forces join'd renew the Fight.
Ralpho by this Time disentranc'd,
 Upon his Bum himself advanc'd,
 Though sorely bruis'd ; his Limbs all o're
 720 With ruthless Bangs were stiff and sore :
 Right fain he would have got upon
 His Feet again, to get him gone ;
 When *Hudibras* to aid him came,

the use of which, he gives *Sancho Pancha* the following Direction, (vol. 1. chap. 2. p. 85.) " If at any time (says he) thou happenest
 " to see my Body cut in two, by some unlucky Back-stroke, as 'tis
 " common amongst us *Knights-errant*, thou hast no more to do,
 " than to take up nicely that half of me which is fallen to the
 " Ground, and to clap it exactly to the other half on the Saddle
 " before the Blood is congealed, always taking care to lay it just
 " in its proper place : then thou shalt give me two draughts of
 " that *Balsam*, and thou shalt see me become whole, and sound as
 " an Apple." or *Waltbo Van Clutterbank's Balsam of Balsams* :
 which he calls *Nature's Palladium*, or *Health's Magazine*, and ob-
 serves of it as follows. " Should you chance to have your Brains
 " knock'd out, or your Head chopp'd off, two Drops of this, if
 " seasonably apply'd, will recall the fleeting Spirits, reinthrone the
 " depos'd *Archeus*, cement the discontinuity of Parts, and in six mi-
 " nutes time restore the lifeless Trunk, to all it's pristine Functions,
 " Vital, Rational, and Animal."

Quoth he, (and call'd him by his Name)

- 725 Courage, the Day at length is our's,
 And we once more, as Conquerors,
 Have both the Field and Honour won,
 The Foe is profligate and run :
 I mean all such as can, for some
- 730 This Hand hath sent to their long Home;
 And some lie sprauling on the Ground,
 With many a Gash and bloody Wound.
Cæsar himself could never say
 He got Two Victories in a Day,
- 735 As I have done, that can say, Twice I
 In one Day, *Veni, vidi, vici*.
 The Foe's so numerous, that we
 Cannot so often *vincere*,
 And they *perire*, and yet enough
- 740 Be left to strike an After-blow ;

*. 733, 734, 735, 736. *Cæsar himself could never say — He got Two Victories in a Day, — As I have done, that can say, Twice I — In one day, Veni, Vidi, Vici.*] The Knight exults too soon, for *Trulla* soon spoils his imaginary Victory : How vain is he in preferring himself to *Cæsar* ! It will be proper to mention to the Reader, the occasion that gave rise to this Saying of *Julius Cæsar* ; in order to discover the Vanity of the Knight in applying it to his own ridiculous Actions. “ *Cæsar* after some stay in Syria, made “ *Sextus Cæsar* his Kinsman President of that Province, and then “ hastened Northward towards *Pharnaces* : On his arrival where “ the Enemy was, He, without giving any Respite either to him- “ self or them, immediately fell on, and gain'd an absolute Victory “ over them. An Account whereof he wrote to a Friend of his “ [viz. *Amintius* at Rome] in these three Words, *Veni, Vidi, Vici*, “ *I came, I saw, I overcame* ; which short Expression of his Success, “ very aptly setting forth the Speed whereby he obtained it, he af- “ fected so much, that, afterwards when he triumphed for this Vic-
 “ tory,

Then lest they rally, and once more
 Put us to fight the Bus'ness o're,
 Get up and mount thy Steed, dispatch,
 And let us both their Motions watch.

- 745 Quoth *Ralph*, I should not, if I were
 In case for Action, now be here ;
 Nor have I turn'd my Back, or hang'd
 An Arse, for Fear of being bang'd.
 It was for you I got these Harms,
 750 Advent'ring to fetch off your Arms.
 The Blows and Drubs I have receiv'd,
 Have bruis'd my Body, and bereav'd

" Victory, he caused these three words to be writ on a Table, and
 " carried aloft before him in that pompous Shew." Dean *Prideaux's* Connex. (See *Plutarch's* Life of *Julius Cæsar*, 1699. vol. 4. p. 420. *Julii Cæsi Comm. de vita Cæsaris*) *Tom Coryat* in an Oration to the Duke of York, afterwards King *Charles* the First, (*Crambe* or *Colworts twice soddén*, Lond. 1611.) applies this Passage of *Cæsar* in the following humourous Manner. " I here (says he) presented your Grace with the Fruits of my furious Travels, which
 " I therefore intitle with such an *Epithet*, because I performed my
 " Journey with great Celerity, compass'd and atchiev'd my Designs with a Fortune not much unlike that of *Cæsar*, *Veni, Vidi, Vici*: I came to *Venice*, and quickly took a Survey of the whole
 " Model of the City, together with the most remarkable Matters
 " thereof; and shortly after my Arrival in *England*, I overcame
 " my Adversaries in the Town of *Ewell*, in my native County of
 " *Somersetshire*, who thought to have sunk me in a bargain of *Pilchards*, as the *Wise Men of Gotham* went about to drown an *Eel*." [See *Don Ariano de Armado's* Letter to *Jaquenette*. *Shakespeare's Love's Labour lost*, act. 3. vol. 2. p. 124. and *Zelidaura Queen of Tartaria*, a Dramatick Romance, act. 3. p. 154.] There are instances in History of Generals obtaining two Victories in one Day: *Alcibiades* the famous *Athenian* General, defeated *Mindarus* and *Artabazus*, by Land and Sea, the same Day. [See *Rollin's Ancient History*, &c. 2^d edit. vol. 4. p. 18.] And *Cimon* the Son of *Miltiades* the *Athenian* Generals, obtained two Victories by Sea and Land the same Day, wherein according to *Plutarch* (in *Cimone*) he surpass'd
 that

My Limbs of Strength : Unless you stoop,
 And reach your Hands to pull me up,
 755 I shall lie here, and be a Prey
 To those who are now run away.
 That thou shalt not (quoth *Hudibras*;)
 We read, the Ancients held it was
 More honourable far, *Servare*
 760 *Civem*, than slay an Adversary;
 The one we oft to-day have done,
 The other shall dispatch anon :
 And though th' art of a diff'rent Church,
 I will not leave thee in the lurch.

that of *Salamis* by Sea, and *Platea* by Land. Vid. *Thucydid.* lib. 1. p. 32. edit. *Hen. Stephan. Diodori Siculi*, lib. 11. p. 255, 256. *Justinii Hystor.* lib. 2. cap. 15, *Dionis Halicarn. de Thucydid.* Hystor. Jud. tom. 2. p. 231. edit. *Oxon.* 1704. Dr. *Prideaux's Connection*, part 1. b. 5. p. 251. edit. folio. See a Summary of the Victories of *Pompey the Great*, Dr. *Middleton's Life of Cicero*, vol. 1. p. 267. 4^{to} Edit.

✧. 750. *Advent'ring to fetch off your Arms*] Mr. *Whitelock*, (*Memorials*, 2^d edit. p. 74.) mentions the Bravery of Sir *Philip Stapleton's Groom*, " who, attending his Master on a Charge, had his Mare " kill'd under him. — to some of his Company he complain'd, " That he had forgot to take off his Saddle and Bridle from his " Mare, and to bring them away with him; and said, that they " were a new Saddle and Bridle, and that the *Cavaliers* should not " get so much by him, but he would go again and fetch them : " his Master and Friends persuaded him not to adventure in so " rash an Act, the Mare lying dead close to the Enemy, who " would maul him, if he came so near them, and his Master promised to give him another new Saddle and Bridle. But all this " would not persuade the Groom to leave his Saddle and Bridle to " the *Cavaliers*, but he went again to fetch them, and stay'd to " pull off the Saddle and Bridle, whilst hundreds of Bullets flew " about his Ears; and brought them back with him, and had no " hurt at all."

✧. 758, 759, 780. *We read, the Ancients held it was — More honourable far Servare — Civem, than slay an Adversary.*] See note upon part. 3. canto 3. ✧. 271.

- 765 This said, he jogg'd his good Steed nigher,
 And steer'd him gently towards the *Squire*,
 Then bowing down his Body, stretch't
 His Hand out, and at *Ralpho* reach'd ;
 When *Trulla*, whom he did not mind,
 770 Charg'd him like Lightning behind.
 She had been long in search about
Magnano's Wound, to find it out ;
 But could find none, nor where the Shot
 That had so startled him was got.
 775 But having found the worst was past,
 She fell to her own Work at last,
 The Pillage of the Prisoners,
 Which in all Feats of Arms was her's ;
 And now to plunder *Ralph* she flew,
 780 When *Hudibras* his hard Fate drew
 To succour him ; for as he bow'd
 To help him up, she laid a Load
 Of Blows so heavy, and plac'd so well,
 On t' other Side, that down he fell.

℥. 791,—795. *Thy Arms and Baggage now my Right,—And if thou
 hast the heart to try't,—I'll lend thee back Thy self a while,—And once
 more for thy Carcase vile — Fight upon Tick —*] What a generous
 and undaunted Heroine was *Trulla* ! She makes the greatest Figure
 in the Canto, and alone conquers the valiant Hero of the Poem.
 There are few Instances, I believe, in either Romance or History,
 that come up to this. The late *Charles the Twelfth*, King of
Sweden, having taken a Town from the Duke of Saxony then King
 of Poland ; and that Prince intimating, That there must have been
 Treachery in the Case ; He offer'd to give up the Town. and re-
 take it : This, as I remember, is mentioned either in *Motraye's*
Travels, or in a Life of *Charles the Twelfth*. Mr. *Motraye* in his
Historical and Critical Remarks upon Voltaire's History of Charles the
Twelfth 2d edit. p. 14. observes, * That if his Generals thought fit



W. Hogarth inv.

J. Mynde sc.



785 Yield, *Scoundrel* base, (quoth she) or die;
 Thy Life is mine, and Liberty;
 But if thou think'st I took thee tardy,
 And dar'st presume to be so hardy,
 To try thy Fortune o'er a-fresh,
 790 I'll wave my Title to thy Flesh,
 Thy Arms and Baggage now my Right;
 And if thou hast the Heart to try't,
 I'll lend thee back thyself a while,
 And once more, for that Carcase vile,
 795 Fight upon Tick — Quoeth *Hudibras*,
 Thou offer'st nobly, valiant Lads,
 And I shall take thee at thy Word,
 First let me rise, and take my Sword;
 That Sword which has so oft this Day
 800 Through Squadrons of my Foes made way,
 And some to other Worlds dispatch,
 Now with a feeble Spinster matcht,
 Will blush with Blood ignoble stain'd,
 By which no Honour's to be gain'd.

“ to attack a Place on the weakest Side, the King order'd it to be
 “ attack'd on the strongest. I have given Instances (says he) of this
 “ in another Place, I will repeat only one. Count *Dalbert* having
 “ retaken from the *Saxons*, the Fort of *Dunamuden* by Capitulation;
 “ after as vigorous and long attack of the Besiegers, as was the resis-
 “ tance of the Besieged: That *young Hero* would by all means have
 “ the Prisoners sent back into the Fort, and take it by Storm, with-
 “ out giving, or receiving Quarter: that was the only occasion
 “ that the Count, and other Officers prevail'd on him with much
 “ ado to recede from his Proposal.”

J. 802. *With a Feeble Spinster match't.*] A Title given in Law,
 to all unmarried Women, down from a *Viscount's* Daughter, to the
 VOL. I. Q meanest

- 805 But if thou'lt take m' Advice in this,
 Consider whilst thou may'st, what 'tis
 To interrupt a Victor's Course,
 B' opposing such a trivial Force :
 For if with Conquest I come off,
 810 (And that I shall do sure enough)
 Quarter thou can'st not have, nor Grace
 By Law of Arms, in such a Case ;
 Both which I now do offer freely.
 I scorn (quoth she) thou Coxcomb filly,
 815 (Clapping her Hand upon her Breech,

meanest *Spinster*. Quare Fœminæ Nobiliores sic hodie dictæ in Rescriptis fori Judicialis. v. *Fulium* in *Aspilogia*. Pollard Miles, & *Jusficiarius* habuit xi Filios Gladiis cinctos in Tumulo suo; et totidem Filias *Fufis* depictas. [*Spelmanni Glossar.* 1664. p. 521.]

¶ 811. *Quarter thou can'st not have, nor Grace.*] This *Gasconade* had not the same Effect upon the brave *Trulla*, that the threats of the *Cavalier Officer*, at the relief of *Pontefract*, had upon some common Soldiers: he having his Horse shot under him, saw two or three common Soldiers with their Muskets over him, as he lay flat upon the Ground, to beat out his Brains: the Gentleman defying them at the same Instant to strike at their Peril, for if they did, *By the Lord*, he swore, that he would not give *Quarter to a Man of them*. This Freak was so surprizing, that it put them to a little stand: and in the interim, the *Cavalier* had time to get up, and make his Escape. [*L'Estrange's Fables*, part 2. fab. 267.] See the remarkable Opinion of General *Fairfax*, &c. concerning Quarter in Lord *Capel's* Case [*Whitelock*, p. 381. In the Battle obtain'd by the brave *Montrose* against the *Scotch Rebels*, September 1644. the Rebels Word was, *Jesus*, and no *Quarter*. See memorable Occurrences in 1644.

¶ 815. *Clapping her Hand, &c.*] *Trulla* discover'd more Courage, than Good Manners in this Instance: though her behaviour was no less Polite than that of Captain *Rodrigo del Rio*, to *Philip the Second*, King of *Spain*, whom he had met with *Incog.* and telling him, "That he was going to wait on the King to beg a Reward on account of his Services, with his many Wounds and Scars about him; the King ask'd him what he would say, provided the King did not reward him according to expectation. The Captain answered,

To shew how much she priz'd his Speech)
 Quarter, or Counsel from a Foe:
 If thou can'st force me to it, do.

But lest it should again be fed,

820 When I have once more won thy Head,
 I took thee napping, unprepar'd,
 Arm, and betake thee to thy Guard.

This said, she to her Tackle fell,
 And on the *Knight* let fall a Peal

825 Of Blows so fierce, and press'd so home,
 That he retir'd, and follow'd's Bum.

" answered, *Volo a dios qui rese mi Mula en Culo*, If he will not, let him kiss my Mule in the Tail. Thereupon the King with a smile ask'd him his Name, and told him, if he brought proper Certificates of his Services, he would procure him admittance to the King and Council, by giving the Door-keeper his Name beforehand: The next Day the Captain being let in, and seeing the King, with his Council bare about him: the King said, *Well, Captain, do you remember what you said Yesterday, and what the King should do to your Mule, if he gave you no Reward extraordinary?* The Captain not being daunted, said, *Truly, Sir, my Mule is ready at the Court Gate, if there be occasion.* The King liking the stoutness of the Man, order'd 400 Crowns to be given him, and 4000 *Reals* for a Pension during Life." See Tract intitled *Some sober Inspections into the Ingredients in the Cordial for the Cavaliers*, 1661. p. 3, 4. I have heard of two merry Gentlemen who fought a Duel: one of them had the misfortune to trip, which brought him to the ground, upon which his Adversary bid him beg his Life; his answer was *Kiss mine ——— and take it.*

y. 824, 825, 826.] *And on the Knight let fall a Peal — Of Blows so fierce, and press'd so home, — That He retir'd, and follow'd's Bum.* Spencer expresses himself much in this manner, in the following Lines, (*Fairy Queen*, book 4. canto 3. S. 26.)

Much was Cambello daunted with his Blows,
 So thick they fell, and forcibly were sent,
 That he was forc'd from danger of the Throws
 Back to retire, and somewhat to relent
 Till the heat of his fierce Fury he had spent.

- Stand to't (quoth she) or yield to Mercy,
 It is not fighting *Arfie-versie*
 Shall serve thy Turn—This stirr'd his Spleen
 830 More than the Danger he was in,
 The Blows he felt, or was to feel,
 Although th' already made him reel;
 Honour, Despight, Revenge and Shame,
 At once into his Stomach came;
 835 Which fir'd it so, he rais'd his Arm
 Above his Head, and rain'd a Storm
 Of Blows so terrible and thick,
 As if he meant to harsh her quick.
 But she upon her Truncheon took them,
 840 And by oblique Diversion broke them,
 Waiting an Opportunity
 To pay all back with Usury,
 Which long she fail'd not of, for now
 The *Knight* with one dead-doing Blow
 845 Resolving to decide the Fight,

†. 828. *It is not fighting Arfy-versie*] See Mr. Ray's *English Proverbs*, 2^d edit. p. 227.

*Passion of me, was ever Man thus cross'd?
 All things run Arfi-wearsie, upside-down,*

[Ben Johnson's *Tale of a Tub*, act 3. sc. 1.] See a Song intitled, *Arfy Versy, or the Second Martyrdom of the Ramp*, *Loyal Songs*, reprinted 1731. vol. 2. No 20.

†. 836, 837, 838. ——— *And rain'd a Storm — Of Blows, so terrible and thick, — As if he meant to harsh her quick*] There is a Passage almost similar in Spenser's *Fairy Queen*, vol. 1. p. 104.

*The Giant strook so mainly merciless
 That would have overthrow'n a strong Tower,
 And were not heavenly Grace that did him blest,
 He had been powder'd all as thin as Flow'r.*

Cutler

And she with quick, and cunning Slight
 Avoiding it, the Force and Weight
 He charg'd upon it was so great,
 As almost sway'd him to the Gound;
 850 No sooner she th' Advantage found,
 But in she flew; and seconding
 With home-made Thrust the heavy Swing,
 She laid him flat upon his Side;
 And mounting on his Trunk a-stride,
 855 Quoth she, I told thee what would come
 Of all thy vapouring, base Scum.
 Say, will the Law of Arms allow
 I may have Grace, and Quarter now?
 Or wilt thou rather break thy Word,
 860 And stain thine Honour, than thy Sword?
 A Man of War to damn his Soul,
 In basely breaking his Parole;
 And when before the Fight, th' had'st vow'd
 To give no Quarter in cold Blood:

Cutter threatens *Worm* (see Mr. Cowley's *Cutter of Coleman-Street*, act. 2. sc. 4. p. 823. edit. 80) to hew him into so many morsels, that the *Coroner* should not be able to give his Verdict, whether it was the body of a Man, or a Beast; and to make minc'd Meat of him within an hour. See *Don Quixote*, vol. 1. p. 76.

✧. 843.—one dead-doing Blow.] See Note upon canto 2. v. 20.

✧. 856. Say, will the Law of Arms, &c.] Instead of this, and the nine following Lines in edit. 1674, and the following editions; these four stood in the two first editions of 1663.

*Shall I have Quarter now, you Ruffin?
 Or wilt thou be worse than thy buffing?
 Thou said'st th' would'st kill me, marry would'st thou:
 Why dost thou not, thou Jack-a-Nods thou?*

865 Now thou hast got me for a *Tartar*,
 To make m' against my Will take Quarter:
 Why dost not put me to the Sword,
 But cowardly fly from thy Word?

Quoth *Hudibras*, the Day's thine own;
 870 Thou and thy Stars have cast me down:
 My Laurels are transplanted now,
 And flourish on thy conqu'ring Brow:
 My Loss of Honour's great enough,
 Thou need'st not brand it with a Scoff:

¶ 865, 866. Now thou hast got me for a *Tartar*; — To make me 'gainst my will take Quarter.] Mr. Butler (or whoever was Author of the *Pindaric Ode to the Memory of Du Vall the Highway-Man*, (see *Butler's Remains*.) thus explains the Phrase of *Catching a Tartar*.

To this * stern Foe he oft gave Quarter, (* The Sessions Court.)
 But as the Scotch-man did to a Tartar,
 That he in time to come

Might in return receive his Fatal doom.

Mr. Peck (see *New Memoirs of Milton's Life*, p. 237,) explains it in a different manner. *Bajazet* (says he) was taken Prisoner by *Tamerlane*, who when he first saw him, generously ask'd: "Now, Sir, if you had taken me Prisoner, as I have you, tell me I pray, what you would have done with me? — If I had taken you Prisoner (saith the Foolish *Turk*) I would have thrust you under the Table when I did eat, to gather up the Crumbs with the Dogs; when I rode out, I would have made your Neck my Horfing-block: and when I travell'd, you also should have been carried along with me in an Iron Cage, for every Fool to hoot, and shout at." I thought to have used you better said the gallant *Tamerlane*; but since you intended to have serv'd me thus, you have (*caught a Tartar*; for hence I reckon came that Proverb) justly pronounc'd your doom. Mr. Purchase, in his *Pilgrims*, p. 478, (as Dr. Brett observes) says, The *Tartars* will die, rather than yield: from this Character of a *Tartar*, the Proverb was probably taken, "You have caught a *Tartar*; that is, you have caught a Man that will never yield to you." Of this Disposition was Captain *Hokenfycht*, a brave *Swede*, and Sea Captain; who being surrounded by the Ships of the *Muscovites*, against which he had gallantly defended himself for two hours: having spent all his Ammunition, and having waited till the Enemy which approached him

- 875 Sarcafms may eclipse thine own,
 But cannot blur my loft Renown:
 I am not now in Fortune's Power,
He that is down can fall no lower.
 The ancient Heroes were illuftrious
- 880 For being benign, and not bluftrous
 Againft a vanquish'd Foe: their Swords
 Were fharp and trenchant, not their Words;
 And did in Fight but cut Work out
 T' employ their Courtefies about.

him on all fides had boarded him, he then blew up his Veffel, and a great number of *Mufcovites* at the fame time. [*Military History of Charles the Twelfth, King of Sweden, by Gustavus Alderfeld, vol. 1. p. 16. See an Account of Captain Lofcher's blowing his Ship up, rather than he would be taken, id. ib. p. 306.*]

‡. 873. *My lofs of Honour's great enough.*] See the Speech of the Duke of York to Queen Margaret, who had insulted him. *Shakeſpear's Henry 6, act. 1. vol. 4. p. 318. Mr. Theobald's edit. 1733.*

‡. 877, 878. *I am not now in Fortune's power,— He that is down can fall no lower.*] Qui jacet in terram, non habet unde cadat. Of this opinion was the Cavalier (See *Collection of Loyal Songs, vol. 1. N° 73. p. 200.*)

*Our Money ſhall never indite us,
 Nor drag us to Goldſmith's-Hall,
 No Pyrates, nor Wrecks can affright us;
 We that have no Eſtates
 Fear no Plunder, nor Rates
 We can ſleep with open Gates;
 He that lies on the Ground, cannot fall.*

‡. 879, 880, 881. *The ancient Heroes were Illuſtrious,— For being benign, and not bluftrous — Againſt a vanquiſh'd Foe.*]

Quo quiſque eſt major, magis eſt placabilis ira;
 Et faciles motus mens generoſa capit. *Ovid. Triſt. lib. 3. 5.*
 Corpora magnanimo fatiſ eſt poſtraſſe leoni,
 Pugna ſuum finem, cum jacet hoſtiſ, habet. *Ovid.*

Nihil eſt tam regium, tam liberale, tamque munificum, quam opem ferre ſupplicibus, excitare afflictoſ, dare ſalutem, liberare periculoſ homineſ. *Cic. de Orator. lib. 1. Quo major, eo placabilior. Symbolum L. Domitii Aureliani. Vid. Reuſneri Symbolor. claſſ. 1. p. 108.*

- 885 Quoth she, although thou hast deserv'd,
 Base *Slubberdegullion*, to be serv'd
 As thou did'st vow to deal with me,
 If thou had'st got the Victory;
 Yet I shall rather act a Part.
- 890 That suits my Fame, than thy Desert.
 Thy Arms, thy Liberty, beside
 All that's on th' Outside of thy Hide,
 Are mine by Military Law,
 Of which I will not bate one Straw :
- 895 The rest, thy Life and Limbs once more,
 Though doubly forfeit, I restore.
 Quoth *Hudibras*, it is too late
 For me to treat, or stipulate;
 What thou command'st, I must obey.

This Doctrine *Libanius* the *Sophist* inculcates upon *Julian* the *Apostate*, [*Legat. ad Julian.* tom. 2. *Op. Lutetiae*, 1627, p. 169] *Ἐπεφάνησαν τὰς ψυχὰς τῇ φιλαρκεσίᾳ, &c.*

†. 886. *Base Slubberdegullion.*] I have not met with this word any where, but in the Works of *John Taylor* the *Water Poet*, (though it may be used by many other Authors) who in his *Laugh and be Fat*, (Works, p. 78.) has the following words, Contaminous, Pestiferous, Stygmatical, *Slavonians*, *Slubberdegullions*. The Word signifies, I think, the same with *Driveler*. See *Slubber*, *Slaver*, *Slubber*, *Junii Etymologic. Anglican.*

†. 893. *Are mine by Military Law.*] In *Duels*, the Fees of the *Marshal*, were all Horses, pieces of broken Armour, and other Furniture that fell to the ground after the Combatants enter'd the Lists, as well from the *Challenger* as *Defender*; but all the rest appertained to the Party Victorious, whether he was *Challenger* or *Defender*. [See *Of Honour Civil and Military*, by *William Segar*, *Norroy*, lib. 3. chap. 17, p. 136.] This was *Sancho's* Claim when his Master *Don Quixote* had uphorr'd a Monk of *Saint Benedic*, *Don Quixote*, vol. 1. chap. 8, p. 70. Vid. *Heliodor. Æthiopic*, lib. 9. cap. 26. εἶτα καὶ σῶματι αὐτοῦ τῷ κρείττατι σκυλίῳ ὁ πολεμὸς δίδωσιν ἰόντι.

- 900 Yet those whom I expugn'd to Day,
 Of thine own Party, I let go.
 And gave them Life and Freedom too;
 Both *Dogs* and *Bear*, upon their Parol,
 Whom I took Pris'ners in this Quarrel.
- 905 Quoth *Trulla*, whether thou or they
 Let one another run away,
 Concerns not me; but was't not thou
 That gave *Crowdero* Quarter too?
Crowdero, whom in Irons bound,
- 910 Thou basely threw'st into *Lob's Pound*,
 Where still he lies, and with Regret
 His gen'rous Bowels rage and fret.
 But now thy Carcase shall redeem,
 And serve to be exchang'd for him.

℥. 910. *Thou basely threw'st into Lob's Pound.*] *Shakespear* (*King Lear*, act 2. vol. 5. p. 137.) introduces the Earl of *Kent*, threatening the Steward with *Lipsbury Pinfold*. The following Incident communicated by a Friend, though it could not give rise to the Expression, was an humorous application of it. Mr. *Lob* was Preacher amongst the *Dissenters*, when their *Conventicles* were under what they call'd persecution: The House he preach'd in was so contriv'd, that he could, upon occasion, slip out of his Pulpit through a Trap door, and escape clear off: once finding himself beset, he instantly vanished this way, and the Pursuivants, who had had a full view of their Game, made a shift to find out which way he had burrow'd, and followed through certain subterraneous Passages, till they got into such a dark Cell, as made their further pursuit vain, and their own Retreat almost desperate; in which dismal place, whilst they were groping about in great perplexity, one of them swore, *That Lobb had got them into his Pound*. *Lobb* signifies a Clown or Boor, (who commonly, when he has a Man in his power, uses him with too much rigour, and severity) see *Lobb*, *Lobcock*, *Lubber*, *Junii Etymologic. Anglican.*

℥. 913, 914. — *Thy Carcase shall redeem, — And serve to be exchang'd for him.*] This was but an equitable Retaliation, though very disgraceful to one of the Knight's station: is not the Poet to be

- 915 This said, the *Knight* did straight submit,
 And laid his Weapons at her Feet.
 Next he disrob'd his Gaberdine,
 And with it did himself resign.
 She took it, and forthwith divesting
 920 The Mantle that she wore, said jesting,
 Take that, and wear it for my sake;
 Then threw it o'er his sturdy Back.
 And as the *French* we conquer'd once,
 Now give us Laws for Pantaloons,
 925 The Length of Breeches, and the Gathers
 Port-Cannons, Perriwigs and Feathers;

be blamed for bringing his *Hera* to such a direful condition; and for representing him as stript and degraded by a *Trull*? No certainty: it was Her Right by the Law of Arms; (which the Poet must observe) to use her Captive at her Pleasure: *Trulla* acted more honourably by him, than he expected, and generously skreen'd him from a threatening Storm, ready to be pour'd on him by her *Comrades*. With what Pomp and Solemnity does this famous *Heroine* lead the Captive in Triumph to the Stocks, to the eternal honour of her Sex? (M. B.) See *History of Valentine and Orson*, chap. 12.

Y. 923, 924. And as the *French* we conquer'd once, — Now give us Laws for Pantalons.] The *English* conquer'd the *French* in the Reign of *Edward III.* at the Battle of *Cressy*, anno 1346. at the Battle of *Poitiers*, anno 1356. in the Reign of *Henry V.* at the Battle of *Agincourt*, anno 1415. 3^d *Henry V.* and in the Reign of *Henry VI.* at *Vernole*, or *Vernovill*, anno 1424. * *Pantaleons* and *Port Cannons*, were some of the fantastick Fashions, wherein we ap'd the *French*.

*At quisquis Insula satus Britannica
 Sic patriam insolens fastidiet suam
 Ut mores finis laboret fingere,
 Et æmulari Gallicas ineptias,
 Ex amne Gallo ego hunc opinor ebrium.
 Ergo ex Britanno ut Gallus esse nititur,
 Sic, Dii, jubete, fiat ex Gallo Capus.*

Thomas Moore.

Gallus is a River in *Phrygia*, rising out of the Mountains of *Celenæ*, and discharging itself into the River *Sanger*, the Water of which is of that admirable Quality, that being moderately drunk, it purges the Brain, and cures Madness; but largely drunk, it makes Men

frantick,

Just so the proud insulting Laff
Array'd and dighted *Hudibras*.

Mean while the other Champions, yerst
930 In Hurry of the Fight disperst,
Arriv'd, when *Trulla* won the Day,
To share in th' Honour and the Prey,
And out of *Hudibras* his Hide
With Vengeance to be satisfy'd ;
935 Which now they were about to pour
Upon him in a wooden Show'r.
But *Trulla* thrust herself between,
And striding o'er his Back agen,

frantick, *Pliny, Horatius.*" *Pantaloons*, a Garment consisting of Breeches and Stockings fasten'd together, and both of the same Stuff.

*Be not these courtly Coy-ducks, whose Repute
Swol'n with Ambition of a gaudy Suit,
Or some Outlandish Gimp Thigh'd Pantaloons,
A Garb, since Adam's time was scarcely known.*

(*The Chimney Scuffle, London 1663, p. 3.*)

The Fashions of the *French*, which prevailed much at that time, are humorously exposed by the Author of a Tract, intit'led, *The simple Cocker of Agawam in America, willing to help his native Country lamentably tatter'd both in the upper Leather and Sole, with all the honest stitches he can take*, 3^d edit. 1647, p. 24, &c. and since by Dr. Baynard, (see *History of Cold Baths*, part 2. p. 226. edit. 1706.) "The Pride of Life (says he) is indeed the Torment and Trouble of it : but whilst the Devil that spiritual Taylor, Prince of the Air, can so easily step to *France*, and monthly fetch us new Fashions, 'tis never likely to be otherwise."

Y. 928. — dighted.] Vid. *Skinner's Etymolog. Junii Etymologic.*

Y. 929, 930. Mean while the other Champions yerst — In hurry of the fight disperst.] *Erst*, or *Yerst*, in *Chaucer*, signifies in Earnest.

*But now at erst will I begin
To expound you the Pith within.*

(*The Romaunt of the Rose. Chaucer's Works, 1602. f. 141.*

See

She brandish't o'er her Head his Sword,
 940 And vow'd they should not break her Word;
 Sh' had giv'n him Quarter, and her Blood
 Or their's should make that Quarter good.
 For she was bound by Law of Arms
 To see him safe from further Harms.

945 In Dungeon deep *Crowdero* cast
 By *Hudibras*, as yet lay fast;
 Where, to the hard and ruthless Stones,
 His great Heart made perpetual Mones;
 Him she resolv'd that *Hudibras*

950 Should ransom and supply his Place.

This stopt their Fury, and the Basting
 Which towards *Hudibras* was hasting.
 They thought it was but just and right,
 That what she had atchiev'd in Fight,
 955 She should dispose of how she pleas'd;
Crowdero ought to be releas'd:
 Nor could that any Way be done
 So well as this she pitcht upon:
 For who a better could imagine?

960 This therefore they resolv'd t' engage in.
 The *Knight* and *Squire* first they made

See Prologue to *Chaucer's Legend of good Women*, fol. 186.)
 In *Spenser* it signifies formerly,

*He then afresh with new Encouragement
 Did him assaile, and mightily amate
 As fast as forward earst, now backward to retreat.*

(*Fairy Queen*, b. 4. canto 3. st. 16. vol. 3. p. 583.)



W. H. Smith inv.

J. Mynde sc.







- Rise from the Ground where they were laid;
 Then mounted both upon their Horses,
 But with their *Faces* to the *Arfes*,
 965 *Orfin* led *Hudibras's* Beast,
 And *Talgol* that which *Ralpho* prest;
 Whom stout *Magnano*, valiant *Cerdon*,
 And *Colon* waited as a Guard on;
 All ush'ring *Trulla* in the Reer,
 970 With th' Arms of either Prisoner.
 In this proud Order and Array
 They put themselves upon their Way,
 Striving to reach th' *enchanted Castle*,
 Where stout *Crowdero* in Durance lay still,
 975 Thither with greater Speed, than Shows
 And Triumph over conquer'd Foes
 Do use t' allow; or than the *Bears*,
 Or *Pageants* born before *Lord-Mayors*
 Are wont to use, they soon arriv'd
 980 In Order, Soldier-like contriv'd;
 Still marching in a warlike Posture,
 As fit for Battle as for Muster.
 The *Knight* and *Squire* they first unhorse,
 And bending 'gainst the Fort their Force,

†. 963, 964. *Then mounted both upon their Horses,—But with their Faces, &c.*] They were used no worse than the *Anti-Pope Gregory*, call'd *Brundinus*, created such by the Emperor *Henry IV.* who being taken Prisoner, was mounted upon a *Camel*, with his Face to the Tayl, which he held as a Bridle. *Wolffii Lektion. Memorab.* part 1. p. 560. *Platin. de Vit. Pontificum*, edit. *Levanii* 1572. p. 148. see Note upon †. 349, 350.

985 They all advanc'd, and round about
Begirt the *Magical Redoubt*.

Magnan' led up in this Adventure,
And made Way for the rest to enter.

For he was skilful in *Black Art*,

990 No less than he that built the Fort :
And with an Iron Mace laid flat
A Breach, which straight all enter'd at ;
And in the wooden Dungeon found
Crowdero laid upon the Ground.

995 Him they release from Durance base,
Restor'd t' his *Fiddle* and his *Cafe*,
And Liberty, his thirsty Rage
With luscious Vengeance to assuage :
For he no sooner was at large,

1000 But *Trulla* straight brought on the Charge,
And in the self-same *Limbo* put

†. 1001, 1002. *And in the self-same Limbo put — The Knight and Squire—*] See an account of Justice Overdoo in the Stocks, *Ben Johnson's Bartholomew Fair*, act 4. sc. 1.

†. 1003. *Where leaving them in Hockley i' th' Hole.*] Alluding probably to the two old Ballads, intit'led, *Hockley i' th' Hole, to the Tune of the Fidler in the Stocks*. See *Old Ballads, Biblioth. Pepysian*. vol. 1. N^o 294, 295. alter'd 1674 to *i' th' wretched Hole*, restor'd 1704.

†. 1013, 1014. *Quoth he, Th' one half of Man, his Mind — Is, sui Juris, unconfin'd*] Referring to that Distinction in the Civil Law, *Sequitur de Jure Personarum alia Divisio: nam quædam Personæ sui juris sunt, quædam alieno Juri subjectæ.* (*Justiniani Institut.* lib. 3. tit. 8.) The Reasoning of Justice *Adam Overdoo* in the Stocks, was much like this of *Hudibras*. (*Bartholomew Fair*, act 4. sc. 1.)

Jus. "I do not feel it, I do not think of it; it is a Thing without me."

Adam.

The *Knight* and *Squire*, where he was shut.
Where leaving them in *Hockley i' th' Hole*,
Their Bangs and Durance to condole,

1005 Confin'd and conjur'd into narrow
Enchanted Mansion to know Sorrow,
In the same Order and Array
Which they advanc'd, they march'd away.
But *Hudibras*, who scorn'd to stoop
1010 To Fortune, or be said to droop ;
Chear'd up himself with Ends of Verse,
And Sayings of Philosophers.

Quoth he, Th'onehalf of Man, his Mind,
Is, *sui juris*, unconfin'd,
1015 And cannot be laid by the Heels,
Whate'er the other Moiety feels
'Tis not restraint or Liberty,
That makes Men Prisoners or free;

Adam. "Thou art above these Batteries, these Contumelies, *In te*
" *Manca ruit Fortuna*, as thy friend *Horace* says, thou art one,

" *Quem neque Pauperies, neque Mors, neque Vincula terrent.*

"and therefore as another friend of thyne says, (I think it be thy
" friend *Persius*) *Nec te quæsieris extra.*"

From this Speech (as *Mr. Byron* observes) the Knight seems to have had a great share of the *Stoic* in him: though we are not told so in his Character. His *Stoicism* supported him in this his first direful Mishap: he relies wholly upon that *Virtue* which the *Stoics* say, is a sufficient Fund for Happiness: What makes the Principle more apparent in him, is the Argument he urges against Pain, to the Widow upon her Visit to him. Which is conformable to the *Stoical* System. Such Reflections wonderfully abated the Anguish and Indignation, that would have naturally risen in his mind at such bad Fortune.

- But Perturbations that possess
 The Mind, or *Æquanimities*.
 1020 The whole World was not half so wide
 To *Alexander*, when he cry'd,
 Because he had but one to subdue,
 As was a paultry narrow Tub to
 1025 *Diogenes*; who is not said
 (For ought that ever I could read)
 To whine, put Finger i' th' Eye, and sob,
 Because h' had ne'er another *Tub*.
 The Ancients make two sev'ral Kinds
 1030 Of Prowess in Heroic Minds,
 The *Active*, and the *Passive* valiant;
 Both which are *pari libra* gallant:
 For both to give Blows, and to carry,
 In Fights are equi-necessary:
 1035 But in Defeats, the *Passive* stout
 Are always found to stand it out

§. 1021, 1022. *The whole World was not half so wide—To Alexander, when he cry'd.* Alexander, qui, cum *Anaxagoram* plures mundos esse disputantem audisset, ingenuisse dicitur, et lacrymas emisisse, quod unum ex iis totum in ditionem redigere nequivisset. (*Bessarionis exhortat.* 2. in *Turcas. Aulæ Turcic. Descript.* per N. Honigerum *Königsboorf.* par. 1. p. 340.

Unus Pellæo juveni non sufficit orbis—
Juvenal, sat. 10. 168, &c.

*One World suffic'd not Alexander's Mind;
 Coop'd up, he seem'd in Earth and Seas confin'd;
 And struggling, stretch'd his restless Limbs about
 The narrow Globe, to find a Passage out.*

Mr. Dryden.

*When for more Words the Macedonian cry'd,
 He wist not Thetis in her lap did hide*

Most desp'rately, and to out-doe
 The *Active*, 'gainst a conqu'ring Foe.
 Tho' we with Blacks and Blues are suggill'd,
 1040 Or, as the Vulgar say, are *cudgell'd* :
 He that is valiant, and dares fight,
 Though drubb'd, can lose no Honour by't.
 Honour's *a Lease for Lives to come*,
 And cannot be extended from
 1045 The legal Tenant: 'Tis a Chattel
 Not to be forfeited in Battel.
 If he, that in the Field is slain,
 Be in the *Bed of Honour* lain ;
 He that is beaten may be sed
 1050 To lie in Honour's *Truckle-Bed*.
 For as we see th' eclipsed Sun
 By Mortals is more gaz'd upon,
 Than when, adorn'd with all his Light,
 He shines in serene Sky most bright :

*Another yet, a World reserv'd for you
 To make more Great, than that he did subdue.
 (Waller's Panegyric to the Lord Protector.)*

(See *The Good Old Cause, Loyal Songs*, reprinted 1731. vol. 1. p. 220.)
Notes upon Creech's Lucretius, vol. 1. p. 174. *Annotations on Religio
 Medici*, p. 105. Dr. Harris's *Astronomical Dialogues*, 2^d edit. p. 3.

Y. 1039. *Though we with Blacks and Blues are suggill'd.*] From
Sugillo, to beat black and blue.

Y. 1048. *Be in the Bed of Honour lain.*] This is Serjeant Kite's
 Description of the *Bed of Honour*, (see *Farquhar's Recruiting Officer*,
 edit. 1728. "That it is a mighty large Bed, bigger by half than the
 "Great Bed of Ware—Ten thousand People may lie in it together,
 "and never feel one another."

Y. 1049, 1050. *He that is beaten may be sed—To lie in Honour's
 Truckle-bed.*] A Pun upon the Word *Truckle*.

1055 So Valour, in a low Estate,
Is most admir'd and wonder'd at.

Quoth *Ralph*, How great I do not know
We may by being beaten grow ;
But none, that see how here we sit,
1060 Will judge us overgrown with Wit.
As *gifted Brethren*, preaching by
A *carnal Hour-glass*, do imply
Illumination can convey
Into them what they have to say,
1065 But not how much ; so well enough
Know you to charge, but not draw off :

y. 1061, 1062. *As Gifted Brethren preaching by—A carnal Hour-Glass, &c.*] In those Days there was always an Hour-Glass stood by the Pulpit, in a Frame of Iron made on Purpose for it, and fasten'd to the Board, on which the Cushion lay, that it might be visible to the whole Congregation: who, if the Sermon did not hold till the Glass was out, (which was turn'd up as soon as the Text was taken) would say, that the Preacher was lazy, and if he held out much longer, would yawn, and stretch, and by those signs signify to the Preacher, that they began to be weary of his Discourse and wanted to be dismiss'd. These *Hour-Glasses* remain'd in some Churches, till within these Forty years. (Dr. B.) Sir Roger L'Estrange, (*Fables 2^d part. fab. 262.*) makes mention of a tedious *Holder-forth*, that was Three quarters through his *Second Glass*, the Congregation quite tired out and starv'd, and no hope of Mercy yet appearing: these things consider'd, a good charitable *Sexton* took compassion of the Auditory, and procured their Deliverance, only by a short hint out of the Isle: *Pray, Sir, (says he) be pleas'd, when you have done, to leave the Key under the Door;* and to the *Sexton* departed, and the Teacher follow'd him soon after. The writer of a Tract, intit'led, *Independency Stript and Whipt*, 1648, p. 14. observes, "That they could pray, or rather prate by the Spirit, (out of a Tub) two hours at least against the King and State" And 'tis propos'd by the Author of a Tract intit'led, *The Reformation precisely charaſtered by a Modern Churchwarden*, p. 5. that the *Hour-Glass* should be turn'd out of Doors. "For our extemporal *Preachers* (says he) may not keep time with a Clock, or Glass:

For who without a *Cap* and *Bauble*,
 Having subdu'd a *Bear* and *Rabble*,
 And might with Honour have come off,
 1070 Would put it to a second Proof?

A politick Exploit, right fit
 For *Presbyterian Zeal* and *Wit*.

Quoth *Hudibras*, that Cuckow's Tone,
Ralpho, thou always harp'st upon :
 1075 When thou at any thing would'st rail,
 Thou mak'st *Presbytery* thy Scale
 To take the Height on't, and explain
 To what Degree it is prophane ;

“ and so when they are out, (which is not very seldom) they can
 “ take leisure to come in again : Whereas, they that measure their
 “ meditations by the Hour, are often gravelled, by complying with
 “ the Sand.” The Famous *Spin Texts* of those Days had no occa-
 sion for Mr. *Walter Jennings's* Experiment upon their Hour-Glasses,
 to lengthen their Sermons ; the Sand of which running freely, was
 stop'd by holding a Coal to the lower part of the Glass, which, as
 soon as withdrawn, run again freely, and so *toties quoties*. Dr. *Plot's*
Staffordshire, chap. 9. f. 3. p. 333.

§. 1067, 1068. For *who*, *without a Cap and Bauble*—Having
subdu'd a Bear and Rabble, &c.] 'Tis a London Proverb, “ That a
 “ Fool will not part with his Bauble, for the Tower of London.”
 (Fuller's *Worthies*, p. 196.) Mr. *Walker* speaking of General *Fairfax*,
 (*History of Independency*, part 1. p. 43.) says, “ What will not a
 “ Fool in Authority do, when he is possess'd by Knaves ? mis-able
 “ Man ! his *Foolery* hath so long waited on *Cromwell's*, and *Ireton's*
 “ Knavery, that it is not safe for him now to see his Folly, and
 “ throw by his *Cap*, with a *Bell*, and his *Bauble*.”

§. 1072. For *Presbyterian Zeal and Wit*.] *Ralpho* look'd upon
 their ill Plight, to be owing to his Master's bad Conduct ; and, to
 vent his resentment, he satirizes him in the most affecting part of
 his Character, his Religion : this by degrees, brings on the old ar-
 guments about *Synods* : the Poet, who thought he had not sufficiently
 lash'd *Classical Assemblies*, very judiciously compleats it, now there
 is full leisure for it. (Mr. B.) See *Don Quixote*, vol. 1. b. 3. p. 178.

- Whats'ever will not with (*thy what d'ye call*)
 1080 Thy *Light* jump right, thou call'st *Synodical*.
 As if *Presbytery* were a Standard,
 To fize whats'ever's to be slander'd.
 Dost not remember how this Day,
 Thou to my Beard was bold to say,
 1085 That thou could'st prove *Bear-baiting* equal
 With *Synods*, *Orthodox* and *Legal*?
 Do, if thou can'st, for I deny't,
 And dare thee to't with all thy *Light*.
 Quoth *Ralpho*, Truly that is no
 1090 Hard Matter for a Man to do,
 That has but any *Guts in's Brains*,
 And cou'd believe it worth his Pains :
 But since you dare and urge me to it,
 You'll find I've *Light* enough to do it.
 1095 *Synods* are mystical *Bear-Gardens*,
 Where *Elders*, *Deputies*, *Church-wardens*,
 And other Members of the Court,
 Manage the *Babylonish* Sport,
 For *Prolocutor*, *Scribe*, and *Bear-ward*,
 1100 Do differ only in a mere Word.

†. 1091. *That has any Guts in's Brains.*] *Sancho Pancha* expresses himself in the same manner, to his Master *Don Quixote*, upon his mistaking the Barber's *Basin* for *Manbrino's Helmet*. (*Don Quixote*, part 1. b. 3. chap. 11. p. 273. see vol. 3. chap. 2. p. 21. vol. 4. chap. 7. p. 710.) "Who the Devil (says he) can hear a Man, call a *Barber's Basin* a *Helmet*, and stand to it, and vouch it four Days together, and not think him that says it, stark Mad, or without *Guts in his Brains*."





Both are but sev'ral Synagogues
 Of *Carnal Men*, and *Bears* and *Dogs* :
 Both *Antichristian Assemblies*,
 To Mischief bent as far's in them lies :
 1105 Both stave and tail, with fierce Contests,
 The one with Men, the other Beasts.
 The Diff'rence is, the one fights with
 The Tongue, the other with the Teeth;
 And that they bait but *Bears* in this,
 1110 In th' other *Souls* and *Consciences* ;
 Where *Saints* themselves are brought to Stake
 For *Gospel-Light*, and *Conscience* sake ;
 Expos'd to *Scribes* and *Presbyters*,
 Instead of *Mastive Dogs* and *Curs* :
 1115 Than whom th' have less Humanity,
 For these at Souls of Men will fly.
 This to the Prophet did appear,
 Who in a *Vision* saw a *Bear*,
 Prefiguring the beastly Rage
 1120 Of *Church-Rule*, in this latter Age :
 As is demonstrated at full
 By him that baited the *Pope's Bull*.

ψ. 1095. *Synods are mystical Bear-Gardens.*] See Notes upon *Canto 1*.
 ψ. 193, 194. and *Mercurius Rusticus*, N^o 12. p. 125. where the
 Tryals of Clergymen by Committees, are intitled, *Bear-Baitings*.

ψ. 1117, 1118. *This to the Prophet did appear, — Who in a Vision
 saw a Bear.*] This Prophet is *Daniel*, who relates the *Vision*, in
 chap. 7. ver. 5.

* ψ. 1122. *By him that baited the Pope's Bull.*] A learned Divine
 in King *James's* Time wrote a Polemick Word against the Pope, and
 gave it that unlucky Nickname of *the Pope's Bull baited*.

Bears naturally are Beasts of Prey,
That live by Rapine ; so do they.

1125 What are their *Orders, Constitutions,*
Church-Censures, Curses, Absolutions,
But sev'ral mystick Chains they make,
To tie poor Christians to the Stake ?

And then set Heathen *Officers,*

1130 Instead of *Dogs*, about their Ears.

For to prohibit and dispence,
To find out or to make Offence :
Of Hell and Heaven to dispose,

✧. 1129, 1130. *And then set Heathen Officers, — Instead of Dogs about their Ears.*] They were much more tyrannical in Office, than any Officers of the Bishop's Courts : and 'twas a pity, that they did not now and then meet with the Punishment, that was inflicted upon the *Archbishop's Apparitor*, anno 18 Ed. 1. who having serv'd a Citation upon *Bogo de Clare*, in Parliament time ; his Servants made the *Apparitor* eat both Citation and Wax. Cum *Johannes [de Waleys]* in pace Domini Regis, et ex parte Archiepiscopi, intrasset Domum prædicti *Bogonis de Clare*, in Civitate London, et ibidem detulisset quasdam Literas de Citatione quadam faciendâ : quidam de Familiâ prædicti *Bogonis*, ipsum *Johannem* Literas illas, et etiam sigilla appensa vi, et contra voluntatem suam, manducare fecerunt, et ipsum ibidem imprisonaverunt, et male tractârunt, contra pacem Domini, et ad dampnum ipsius *Johannis* 20 d. et etiam in contemptum Domini Regis, 2000 l. (*Pryme's Parliamentary Writs* 4th part, p. 825. See likewise *Nelson's Rights of the Clergy*, under the title *Apparitor*.)

✧. 1131, 1132, 1133, 1134. *For to prohibit and dispence, — To find out, and to make offence, — Of Hell, and Heaven to dispose, — To play with Souls at fast and loose.*] They acted much like the Popish Bishop, (in *Poggias's Fable*, intituled, *A Bishop and a Curate* ; see *L'Estrange's Fables*, vol. 1. fab. 356.) He informs us of a *Curate*, who gave his Dog *Christian Burial* ; the Bishop threatn'd a severe punishment for profaning the Rites of the Church ; but when the *Curate* inform'd him, that the Dog made his Will, and had left him a Legacy of a Hundred Crowns, he gave the Priest Absolution, found it a very good Will, and a very Canonical Burial. See a Story to the same purpose, *Gil. Blas*, edit. 1715. p. 2.

✧. 1139.

To play with Souls at fast and loose :
 1135 To set what Characters they please,
 And Mulcts on Sin or Godliness ;
 Reduce the Church to *Gospel-Order*,
 By *Rapine*, *Sacrilege*, and *Murther* ;
 To make *Presbytery* supream,
 1140 And *Kings* themselves submit to them ;
 And force all People, though against
 Their *Consciences*, to turn *Saints* ;
 Must prove a pretty thriving Trade,
 When *Saints* Monopolists are made :

✧. 1139. *To make Presbytery Supreme, &c.]*
Whilst blind Ambition, by Successes fed,
Hath you beyond the Bounds of Subjects led ;
Who, tasting once the Sweets of Royal Sway,
Resolved now no longer to obey :
For Presbyterian pride contests as high,
As doth the Popedome for Supremacy.

An Elegy on King Charles I, p. 13.

✧. 1140. *And Kings themselves submit to them.]* A Sneer upon the *Disciplinarians*, and their *Book of Discipline* publish'd in *Queen Elizabeth's* days ; in which is the following passage. "Kings no less than the rest, must obey, and yield to the Authority of the *Ecclesiastical Magistrate*." (*Ecclesiastical Discipline*, p. 142.) And *Cartwright* says, "That Princes must remember to subject themselves to the Church, and to submit their Sceptres, and throw down their Crowns before the Church ; yea to lick the Dust off the Feet of the Church, *T. Cartwright*." p. 645. *Cartwright* being ask'd, whether the King himself might be *excommunicated* ? answer'd : "That Excommunications may not be exercised on Kings, I utterly dislike." (See *Lyfsmachus Nicanor*, p. 34) "Even Princes and Magistrates ought to be subject to Ecclesiastical Discipline." (*Full and plain Declaration of Discipline*, by *W. Travers*.) Mr. *Strype* confirms this, and observes, (*Life of Whitgift*, p. 333.) "That they make the Prince subject to the Excommunication of the *Eldership*, where she remaineth, or else they hold her not a Child of the Church." *Buchanan* held, "That Ministers may excommunicate Princes, and he being by Excommunication cast into Hell, is not worthy to enjoy any Life upon Earth." (*De Jure Regis*

- 1145 When Pious Frauds and Holy Shifts
 Are *Dispensations* and *Gifts*,
 There *Godliness* becomes mere Ware,
 And ev'ry *Synod* but a Fair.
Synods are Whelps of th' *Inquisition*,
 1150 A mungrel Breed of like Pernicion,

opud Scotos, p. 70. *Lyfsmachus Nicanor*, p. 34. See the Opinions of others, to the same purpose. *L'Estrange's Dissenters Sayings*, part 2. sect. 8. p. 39, &c. and *Presbytery Display'd*, by Sir Roger L'Estrange. "The Tribunal of the *Inquisition*," (to which our *Englisch Inquisitors* in those times might justly have been compared) "is arisen to that height in *Spain*, that the *King of Castile* before his Coronation, subjects himself and all his Dominions, by a special Oath, to the most Holy Tribunal of this most severe *Inquisition*." (*Baker's History of the Inquisition*, chap. 7. p. 48.)

§. 1145. *When Pious Frauds.*] An Allusion to the *Pious Frauds* of the *Romish Church*: in which they were resembled by these *Fanatics*.

§. 1152. *Of Scribes, Commissioners, and Triers.*] The *Presbyterians* had particular Persons commission'd by order of the two Houses, to try such Persons as were to be chosen *Ruling Elders* in every Congregation; and in an Ordinance of the Lords and Commons in Parliament, dated *Die Veneris*, 26 of September, 1646, there is a List of the Names of such Persons, as were to be *Tryers* and Judges of the Integrity and Abilities of such as were to be chosen *Elders* within the Province of *London*; and the Dueness of their Election: The *Scribes* register'd the Acts of the *Classis*. There is nothing in this Ordinance concerning the Tryal of such, as were to be made *Ministers*, because a month before, there was an Ordinance, dated *Die Veneris*, 28 of August, 1646, whereby it is ordain'd, That the several and respective *Classical Presbyteries*, within the several respective Bounds, may, and shall appear, examine, and ordain *Presbyters*, according to the *Directory* for Ordination, and Rules for Examination, which Rules are set down in this Ordinance of the *Directory*. (See an Abstract of the *Directory* in the Preface). (Dr. B)

The Learned Dr. Pecoock, (as Dr. Twells observes in his *Life*, p. 41.) was called before the *Triers* some time after, for Insufficiency of Learning, and after a long attendance, was dismissed at the instance of Dr. Owen. This is confirmed by Dr. Owen, in a Letter to Secretary *Thurloe*, Oxford, March 20, 165². (*Thurloe's State Papers*, vol. 3 p. 281.) "One thing, says he, I must needs trouble you with: "There are in *Bartschire*, some Men of mean Quality and Condiuion,
 " rath,

And growing up, became the Sires
 Of *Scribes, Commissioners, and Triers*;
 Whose Bus'ness is, by cunning Slight,
 To cast a Figure for Men's *Light*,
 1155 To find, in Lines of Beard and Face,
 The Physiognomy of *Grace*;

"rash, heady Enemies of Tythes; who are the Commissioners for
 "ejecting of Ministers: They alone sit and acted, and are at this time
 "casting out, on very slight and trivial pretences, very worthy Men:
 "one in especial they intend next week to eject, whose name is
 "Pocock, a Man of as unblameable a Conversation, as any that I
 "know living; of Repute for Learning throughout the World; be-
 "ing the Professor of *Hebrew and Arabick* in our *University*—So
 "that they exceedingly exasperate all Men, and provoke them to the
 "height." No wonder then that Dr. Pocock (in his *Porta Moſis*,
 p. 19.) styles them, *Genus Hominum, plane atrox et alogos*, see George
 Fox's Letter to the Tryers, *Journal*, p. 147.

Dr. South says, (Sermons, vol. 3. p. 543.) "That they were the
 "most properly call'd *Cromwell's* Inquisition: and that they would
 "pretend to know Men's Hearts, and Inward Bent of their Spirits,
 "(as their word was) by their very Looks: but the truth is, as the
 "chief pretence of those Tryers was to enquire into Men's Gifts, so
 "if they found them to be well gifted in the Hand, they never
 "look'd any further: for a Full and a Free Hand was with them an
 "abundant demonstration of a gracious Heart, a Word in great re-
 "quest in those times."

§. 1155. *To find in Lines of Beard and Face.*] The following ob-
 servation of Dr. Echard, (see *Answer to the Observations on the*
Grounds, &c. p. 22.) is a just Satire upon the *Precisians* of those times.
 "Then it was (says he) that they would scarce let a *Round faced*
 "*Man* go to Heaven. If he had but a little Blood in his Cheeks his
 "condition was accounted very dangerous; and it was almost
 "an infallible Sign of *Reprobation*: and I will assure you, a very
 "honest man of a Sanguine Complexion, if he chanc'd to come
 "nigh an officious Zealot's house, might be set in the Stocks, only
 "for looking Fresh in a Frosty Morning."

And Mr. Walker observes of them, (*History of Independency*, part 2.
 p. 75.) "That in those days there was a close *Inquisition* of Godly
 "*Cut Throats*, which used so much foul play, as to accuse Men upon
 "the Character of their Cloaths and Persons."

§. 1156. *The Physiognomy of Grace.*] These Tryers pretended to
 great Skill in this respect; and if they disliked the Beard or Face of
 a Man,

And by the Sound and *Twang* of Nose,
 If all be found within, disclose ;
 Free from a Crack or Flaw of sinning,
 1160 As Men try *Pipkins* by the ringing ;
 By *Black Caps* underlaid with *White*,
 Give certain Guess at inward *Light* :
 Which *Serjeants at the Gospel* wear,
 To make the *Spiritual Calling* clear.
 1165 The *Handkerchief* about the Neck
 (Canonical *Cravat* of *Smock*,

a Man, they would for that reason alone refuse to admit him, when presented to a Living, unless he had some powerful Friend to support him. "The Questions that these Men put to the Persons to be examin'd, were not Abilities and Learning, but Grace in their Hearts, and that with so bold and saucy an Inquisition, that some Men's Spirits trembled at the Interrogatories; they phrasing it so, as if (as was said at the Council of *Trent*) They had the Holy Ghost in a Cloke Bag. (*Heath's Chronicle*, p. 359.)

Their Questions generally were these, (or such like,) *When were you converted? Where did you begin to feel the Motions of the Spirit? In what Year? In what Month? In what Day? About what Hour of the Day had you the secret Call, or Motion of the Spirit to undertake and labour in the Ministry? What Work of Grace has God wrought upon your Soul?* and a great many other Questions about *Regeneration, Predestination*, and the like. (See Mr. Sadler's *Inquisitio Anglicana. Impartial Examination of Mr. Neal's 4th Volume of the History of the Puritans*. Dr. Walker's *Sufferings of the Episcopal Clergy*, part 1. p. 171.) They would try, as is observ'd by our Poet, whether they had a true *Whining Voice*, and cou'd speak dextrously through the Nose. (see the remarkable Examination of an University Gentleman, *Spectator* N^o 494.) Dr. Gualter, in his Discourse of *Phylognomy*, (see *Philosophical Transactions*, vol. 18. N^o 210. p. 119, 120.) endeavours to account for the *Expecting Face* of the *Quakers*, waiting the pretended Spirit; and the *Melancholy Face* of the *Seducers*.

y. 1161. *By Black Caps underlaid with White.*) George Fox, the *Quaker*, observes, (*Journal*, p. 254.) "That the Priests in those times had on their Heads two Caps, a Black one and a White one." and Mr. Poyt speaking of their Preachers, (*Visions of the Reformation*, p. 84.)

From whom the Institution came,
 When Church and State they set on Flame,
 And worn by them as Badges then
 1170 Of *Spiritual Warfaring Men*)
 Judge rightly if *Regeneration*
 Be of the *newest Cut* in Fashion :
 Sure 'tis an orthodox Opinion,
 That *Grace is founded in Dominion*.
 1175 Great *Piety* consists in *Pride* ;
 To rule is to be *sanctify'd* :

pag. 84) says, " The white Border upon his Black Cap, made him
 " look like a Black-Jack tipt with Silver.

*Now what a Whet-stone was it to Devotion,
 To see the Pace, the Looks and ev'ry Motion
 O' th' Sunday's Levite, when up stairs he march'd :
 And first, behold his little Band stiff starch'd,
 Two Caps he had, and turns up that within,
 You'd think he were a Black-Pot tipt with Tin.—
 (A Satyr against Hypocrites, p. 6.)*

Dr. Thomas Goodwin was called *Thomas with the Nine Caps*.¹

Pro Præside, cui quemquam parem (Dr. Oliver.)
Vix Ætas nostra dedit.

En vobis Stultum Capularem. (Dr. Tho. Goodwin, vulgo dict. *Nine Caps*.)
 1180 *Ad Clavum jam qui sedet.*

Vid. *Rustic. Academiae Oxoniensis nuper Reformatæ Descript. in Visitatione Fanatica*, A. D. 1648. Londini, impensis J. Redmayne, p. 15.

§. 1163. *Which Serjeants of the Gospel wear.*] Alluding to the Coysf worn by Serjeants at Law. Serjeant, *Serviens ad Legem* — *Serjanti* stantes promiscue extra (qu.) Repagula Curia, quæ Barros vocant, absque Pilei honore, sed tenui Calyptra, quæ Coysu dicitur, induti, Causas agunt et promovent. (*Spelmani Glossar*, p. 512.)

§. 1166. *Canonical Cravat, &c.*] * *Smeetymnus* was a Club of five Parliamentary Holders-forth ; the Characters of whose Names and Talents were by themselves express'd, in that senseless and insignificant Word : They wore Handkerchiefs about their Necks for a Note of Distinction, (as the Officers of the Parliament-Army then did) which afterwards degenerated into carnal Cravats. About the Beginning of the Long Parliament, in the Year 1641, these Five wrote a Book
 againit

- To domineer, and to controul,
 Both o'er the Body and the Soul,
 Is the most perfect *Discipline*
 1180 Of Church-Rule, and by *Right Divine*,
Bell and the *Dragon's* Chaplains were
 More moderate than these by far :
 For they (poor Knaves) were glad to cheat,
 To get their Wives and Children Meat ;
 1185 But these will not be fobb'd off so,
 They must have Wealth and Power too ;
 Or else with Blood and Desolation
 They'll tear it out o' th' Heart o' th' Nation,
 Sure these themselves from Primitive
 1190 And Heathen Priesthood do derive,

against Episcopacy and the Common Prayer, to which they all subscribed their Names ; being *Stephen Marshall*, *Edmund Calamy*, *Thomas Young*, *Matthew Newcomen*, *William Spurstow*, and from thence they and their Followers were call'd *Smeatymnuans*. They are remarkable for another pious Book, which they wrote some Time after that, entitled, *The King's Cabinet unlock'd*, wherein all the chaste and endearing Expressions, in the Letters that pass'd betwixt his Majesty King *Charles I* and his royal Consort, are by these painful Labourers in the Devil's Vineyard, turn'd into Burlesque and Ridicule : Their Books were answer'd with as much Calmness and Genteelness of Expression, and as much Learning and Honesty, by the Reverend Mr. *Symonds*, then a deprived Clergyman, as theirs were stuffed with Malice, Spleen, and rascally Invectives."

ψ. 1183. *For they, poor Knaves, were glad to cheat, &c.*] See *History of the Destruction of Bell and the Dragon*, ver. 15.

"The great gorbelly'd Idol call'd the *Assembly of Divines*," (says *Overton*, in his *Arraignment of Persecution*, p. 35.) "is not ashamed "in this time of State Necessity, to guzzle down, and devour daily "more at an ordinary Meal, than would make a Feast for *Bell* and "*the Dragon* : For besides their fat Benefices forsooth, they must "have their Four Shillings a Day for sitting in *Consolidation*."

ψ. 1190. *When Butchers were the only Clerks.*] The Priests kill'd the Beasts for Sacrifice. See Dr. *Kennet's Roman Antiquities*.

When *Butchers* were the only *Clerks*,
Elders and *Presbyters* of *Kirks*:
 Whose *Directory* was to *kill*;
 And some believe it is so still.

- 1195 The only Diff'rence is, that then
 They slaughter'd only *Beasts*, now *Men*.
 For then to sacrifice a *Bullock*,
 Or now and then a *Child* to *Moloch*,
 They count a vile Abomination,
 1200 But not to slaughter a whole *Nation*.
Presbytery does but translate
 The *Papacy* to a *Free State*.
 A *Common-wealth* of *Poper*y,
 Where ev'ry *Village* is a *See*

ŷ. 1198. Or now and then a *Child* to *Moloch*.] See *Jerem.* 31. 35.
Scot's Discovery of Witchcraft, b. 11. p. 190. Notes upon the second
 Part of *Cowley's Davideis*, vol. 1. 303. *Spectator* N^o 309.

ŷ. 1203, 1204. A *Common-wealth* of *Poper*y, — Where ev'ry *Vil-
 lage* is a *See*.] The Resemblance of the *Papist* and *Presbyterian*,
 (under the Names of *Peter*, and *Jack*) is set forth by the Author of
A Tale of a Tub, (p. 207. 3^d edit.) “ It was (says he) among the great
 “ Misfortunes of *Jack*, to bear a huge Personal Resemblance with
 “ his Brother *Peter*: their Humour and Disposition was not only
 “ the same, but there was a close Analogy in their Shapes, their
 “ Size, and their *Mien*: infomuch, as nothing was more frequent,
 “ than for a Bailiff to seize *Jack* by the Shoulders, and cry, Mr.
 “ *Peter*, you are the *King's Prisoner*: or at other times, for one of
 “ *Peter's* nearest Friends, to accost *Jack* with open Arms, Dear *Peter*,
 “ I am glad to see thee, Pray send me one of your best Medicines
 “ for the Worms.”

“ Those Men, (the *Presbyterians*, says *Lilly*, *Life*, p. 84.) to be se-
 “ rious, would preach well, but they were more lordly than Bishops,
 “ and usually in their Parishes more tyrannical than the Great *Turk* :”

“ To subje&t ourselves to an *Assembly*, (says *Overton*, *Arraignment
 “ of Persecution*, p. 36.) raze out Episcopacy, set up *Presbyterian*
 “ *Prelacy*, what more *Prelatical* than such Presumption? — You
 “ have

1205 As well as *Rome* and must maintain
 A *Tithe-Pig Metropolitan*;
 Where ev'ry *Presbyter* and *Deacon*
 Commands the *Keys* for *Cheese* and *Bacon*;

“have so play'd the *Jesuites*, that, it seems, we have only put down
 “the *Men*, not the *Function*, caught the *Shadow*, and let go the
 “*Substance*.”

For whereas, but a few of them did flourish,
Now here's a Bishop over every Parish:
Those Bishops did by Proxy exercise,
These by their Elders rule, and their own Eyes.

(*A long winded Lay-Lecture printed 1647. p. 6.*)

The Pox, the Plague, and each Disease
Are cur'd, tho' they invade us;
But never look for Healths, nor Peace;
If once Presbytery jade us.
When every Priest becomes a Pope,
When Tinkers and Sow-gelders
May, if they can but scape the Rope,
Be Princes, and Lay-Elders.

(*Sir John Birkenhead review'd, p. 20.*)

Nay all your Preachers, Women, Boys, and Men,
From Master Calamy, to Mrs. Ven,
Are perfect Popes, in their own Parish grown,
For to undo the Story of Pope Joan,
Your Women preach too, and are like to be
The Whore of Babylon, as much as She.

(*The Puritan and Papist, by Mr. Abraham Cowley, 2^d edit. p. 5.*) See
 Lord Broghkil's Letter to *Thurloe*, concerning the *Scotch Clergy*,
 (*Thurloe's State Papers*, vol. 4. p. 41.)

§. 1208. *Command the Keys for Cheese and Bacon.*] 'Tis well
 known what Influence *Dissenting Teachers* of all *Seets* and *Denomi-*
nations have had over the Purses of the Female part of their Flocks:
 tho' few of them have been Masters of *Daniel Burgefs's* Address;
 who dining, or supping with a Gentlewoman of his Congregation,
 and a large uncut *Cheeshire* Cheese being brought upon the Table,
 ask'd her where he should cut it? She reply'd, Where you please,
Mr. Burgefs. Upon which he gave it to a Servant in waiting, bid
 him carry it to his House, and he would cut it at Home.

Mr. Selden makes this observation, in his Story of the Keeper of
 the *Clink* (Prison) (*Table Talk*, p. 106.) “He had (says he) Priests
 “of several Sorts, sent unto him. As they came in, he ask'd them
 “who

And ev'ry Hamlet's governed

1210 By's *Holinefs*, the *Church's Head*.

More haughty and severe in's Place,

Than *Gregory* and *Boniface*.

"who they were. Who are you? (says he to the first). *I am a Priest of the Church of Rome*. You are welcome, (says the Keeper) there are those who will take care of you. And who are you? *A silenced Minister*. You are welcome too, I shall fare the better for you. And who are you? *A Minister of the Church of England*. Oh! God bless me, quoth the Keeper, I shall get nothing by you, I am sure? you may lie, and starve, and rot, before any body will look after you."

†. 1211, 1212. *More haughty, and severe in's place,—Than Gregory, and Boniface.*] Gregory VII. (before call'd Hildebrand) was a *Tuscan* by Nation, and the Son of a Smith: whilst he was but a Lad in his Father's Shop, and ignorant of Letters, he by mere accident framed these words out of little bits of Woods: *His Dominion shall be from one Sea to the other*. This is told of him by *Brietius*, ad Ann. 1073, as a Prognostick of his future Greatness. In the year 1073, on the 30th of *June*, he was consecrated Pope.—He was a Man of a fierce and haughty Spirit, govern'd by nothing but Pride and Ambition; the Fury and Scourge of the Age he lived in, and the most insolent Tyrant of the *Christian World*; that could dream of nothing else but the promoting *Saint Peter's Regale*, by the addition of *Sceptres* and *Diadems*: and in this regard he may be said to be the first *Roman Pontiff*, that ever made an attempt upon the Rights of Princes. (See Mr. *Lawrence Horwel's History of the Pontificate*, 2^d edit. p. 229, 230. *Hist. Hildebrand, per Bennonem Cardinalem*, folio *Franc.* 1581.) . 4

Ibid. — or *Boniface*.] *Boniface VIII* was elected *Pope*, Anno 1294—His haughty behaviour to Crown'd Heads was insupportable: for he was not content with the Supremacy in Spirituals, but claim'd the Right of disposing of Temporal Kingdoms: this is plain from the Claim he laid to *Scotland*, as appears from his Letter sent to our King *Edward I*. He sent it to *Robert Archbishop of Canterbury*, obliging him upon pain of Suspension *ab Officio et Beneficio*, to deliver it to the King.—He demanded *Feudal Obedience* from *Philip the Fair, King of France*, which he disdain'd to comply with, return'd this contumelious Answer to his insolent Demand: *Sciat tua maxima Fatuitas, &c.* A Reply not a little grating to his *Holinefs*. He was the first that instituted the *Sacred Year at Rome*, call'd the *Jubilee*—Nothing show'd his insatiable thirst of Power more, than that one Clause of his *Decretal, De Majoratu et Obedientiâ*; *porro subesse Humano Pontifici omnes Creaturas Humanas declaramus, dicimus, definimus, et pronunciamus omnino esse de necessitate Salutis. Extrav. Commun. lib. 1. tit. 8. cap. 1.* making the Obedience of all Crea-
tures

- Such Church must (surely) be a Monster
 With many Heads : For if we conster
- 1215 What in th' *Apocalyps* we find,
 According to th' Apostle's Mind;
 'Tis that the *Whore of Babylon*
With many Heads did ride upon ;
 Which Heads denote the sinful Tribe
- 1220 Of *Deacon, Priest, Lay-Elder, Scribe.*
Lay-Elder, Simeon to Levi,
 Whose little Finger is as heavy
 As Loins of Patriarchs, Prince-Prelate,
 And bishop-secular. This Zealot
- 1225 Is of a Mungrel, diverse Kind,
Cleric before, and *Lay* behind ;
 A lawless *Linsie-Woolfie Brother,*
 Half of one Order, half another ;
 A creature of amphibious Nature,
- 1230 On Land a Beast, a Fish in Water :

tures living to the See of *Rome*, an Article of Salvation. Certainly there never was a greater Complication of Ambition, Craft, Treachery, and Tyranny in any one Man, than in this *Pope* ; whose infamous Life justly drew this *Proverbial* Saying upon him, in after times : That he crept into the *Papacy* like a Fox, ruled like a Lion, and died like a Dog. Vid. *Tho. Walsingham Hist. Angliæ. Camdeni Anglica, Normanica. &c.* 1603, p. 62. (see more, *Howel's History of the Pontificate*, p. 428, &c.)

ÿ. 1226. *A lawless Linsie-Woolfie Brother.*] *Andrew Crawford*, a Scotch Preacher, (says Sir R. L'Estrange, Key to *Hudibras*, see *Cleveland's Hue and Cry* after Sir John Presbyter, Works, p. 50.) But the Author of *A Key*, explaining some Characters in *Hudibras*, 1706, p. 12. says, 'Twas William Dunning, a Scotch Presbyter, one of a turbulent and restless Spirit, diligent for promoting the Cause of the Kirk.

ÿ. 1227. 'Tis that the *Whore of Babylon.*] See *Revelat.* xvii. 7, 8.

ÿ. 1232.

That always preys on Grace or Sin ;
 A Sheep without, a Wolf within.
 This fierce Inquisitor has chief
 Dominion over Men's Belief

- 1235 And Manners : can pronounce a *Saint*
 Idolatrous, or ignorant,
 When superciliously he sifts
 Through courtest Boulter other's *Gifts*.
 For all Men live and judge amiss,
 1240 Whose *Talents* jump not just with his.
 He'll lay on *Gifts* with Hands, and place
 On dullest Noddle *Light* and *Grace*,
 The Manufacture of the *Kirk* ;
 Those Pastors are but th' Handy-work
 1245 Of his Mechanick Paws, instilling
 Divinity in them by feeling.
 From whence they start up *chosen Vessels*,
 Made by Contact, as Men get *Meazles*.

ψ. 1232. *A Sheep without, a Wolf within.*] Or a *Wolf in Sheep's Cloathing*, Mat. 7. 15. see *Abstemius's Fable of a Wolf in a Sheep-skin*, with Sir Roger L'Estrange's Reflection. (*Fables*, part 1. fab. 328.)

ψ. 1242. *On dullest Noddle.*] Many of them 'tis plain, from the History of those Times, were as low in Learning, as the Person mentioned by Mr. Henry Stephens, (see *Prep. Treatise to Herodotus*, p. 238.) who, applying to a *Popish Bishop* for Orders, and being ask'd this Question, to try his Learning and Sufficiency: *Who was Father to the four Sons of Aymond?* (*Aymon. qu.*) and knowing not what to answer, was refused as Insufficient: who returning home to his Father, and shewing the reason, why he was not ordained; his Father told him he was a *very Ass*, that could not tell who was Father to the four Sons of *Aymond*. "See I pray thee, (quoth he) yonder is Great John the Smith, who has four Sons; if a Man should ask thee, who was their Father? wouldst thou not say, that it was Great John the Smith? Yes (quoth he) now I understand
 VOL. I. S " it

So Cardinals, they say, do grope
 1250 At th' other End the new-made *Pope*.
 Hold, hold, quoth *Hudibras*, *Soft Fire*,
 They say, *does make sweet Malt*. Good *Squire*,
Festina lente, not too fast ;
 For *Haste* (the Proverb says) *makes Waste*.
 1255 The Quirks and Cavils thou dost make
 Are false, and built upon Mistake.
 And I shall bring you, with your Pack
 Of *Fallacies*, t' *Elenchi* back ;
 And put your Arguments in Mood

"it. Thereupon he went again, and being ask'd a second time,
 "Who was Father to the four Sons of Aymond? he answered, it was
 "Great John the Smith." Durandus's *Reflection upon the Clergy of his*
Time, might have been justly enough apply'd to these: *Aurei et Ar-*
gentei facti sunt Calices, Lignei vero Sacerdotes. Browne's *Append. ad*
Fascicul. Rer. expetendar. et fugiendar. cap. 6. p. 140. By the Au-
 thor of a Tract, intit'led, *The Reformato precisely charact'ed*, (p.
 13. *Pub. Libr. Cambr.* 19. 9. 7.) their Clergy are banter'd upon
 this head: "He must abominate the *Greek Fathers*, *Chrysostom*, *Basil*,
 "and all the bundle of such unwholsom Herbs: also the *Latins*,
 "whom the *Pope-bellied Gray-heads* of the Town calls *St. Ambrose*,
 "St. *Augustine*, &c. the intricate Schoolmen as *Aquinas*, and our dẽ-
 "vilish learned Countryman, *Alexander Halensis*, shall not come
 "within the Sphere of his Torrid Brain, lest his *Pia Mater* be
 "confounded with their subtle distinctions: but by a special dis-
 "pensation he may (for Name's sake) cast an Eye sometimes
 "upon *Scotus*, and, when he hath married a Sister, upon *Cornelius*
 "a *Lapide*."

ψ. 1249, 1250. So Cardinals, they say, do grope—At th' other End
 the new-made *Pope*.] * This relates to the Story of *Pope Joan*, who
 was called *John VIII.* *Platina* saith, she was of *English* Extraction,
 but born at *Mentz*; who, having disguised herself like a Man, tra-
 velt with her Paramour to *Athens*, where she made such Progress
 in Learning, that, coming to *Rome*, she met with few that could equal
 her; so that on the Death of *Pope Leo IV.* she was chosen to suc-
 ceed him; but being got with Child by one of her Domesticks, her
 Travail came upon her between the *Colossian* Theatre, and *St. Cle-*
ment's, as she was going to the *Lateran Church*, and died upon the
 Place,

1260 And Figure to be understood.

I'll force you by right Ratiocination
To leave your *Vitilitigation*,
And make you keep to th' Question close,
And argue *Dialecticās*.

1265 The Question then, to state it first,
Is, which is *better*, or which *worst*,
Synods or *Bears*. *Bears* I avow
To be the *worst*, and *Synods* thou.

But to make good th' Assertion,

1270 Thou say'st th' are really *all one*.

Place, having sat two Years, one Month, and four Days, and was buried there without any Pomp. He owns, that, for the Shame of this, the Popes decline going through this Street to the *Lateran*; and that, to avoid the like Error, when any Pope is placed in the *Porphyry* Chair, his Genitals are felt by the youngest Deacon, through a Hole made for that Purpose; but he supposes the Reason of that to be, to put him in mind that he is a Man, and obnoxious to the Necessities of Nature; whence he will have that Seat to be called, *Sedes Stercoraria*." This Custom is banter'd by *Johannes Pannomius*, in an *Epigram* turn'd into *French*, by *Henry Stephens*, (see *Prep. Treat. to his Apology for Herodotus*, p. 337.) and translated into *English*. The curious Reader may see a draught of the Chair, in which the new Pope sits to undergoe this Scrutiny, in the 2^d vol. of *Misson's Travels*, p. 82.

Ÿ. 1253. *Festina lente, Not too fast, &c.*] Vid. *Erasmi Adag. chil.* 2. cent. 2. prov. 1.

Ÿ. 1262. *To leave your Vitilitigation.*] **Vitilitigation* is a Word the Knight was passionately in Love with, and never fail'd to use it upon all possible Occasions; and therefore to omit it, when it fell in the Way, had argued too great a Neglect of his Learning and Parts, tho' it means no more than a perverse Humour of Wrangling." The Author of a Tract, intit'led, *The simple Cöbler of Agawam in America*, &c. p. 15. speaking of the *Sectaries* of those times, says, "It is a most toilsome Task to run the *Wild-Goose Chase*, after a well-breath'd *Opinionist*; they delight in *Vitilitigation*, &c."

Ÿ. 1264. *And argue Dialecticās.*] That is, according to the Rules of *Logic*.

If so, not *worst*; for if th' are *idem*,
 Why then, *Tantundem dat Tantidem*.
 For if they are the *same*, by Course
 Neither is *better*, neither *worse*.

- 1275 But I deny they are the *same*,
 More than a *Maggot* and I am.
 That both are *Animalia*
 I grant, but not *Rationalia*:
 For though they do agree in Kind,
 1280 Specifick Difference we find;
 And can no more make *Bears* of these,
 Than prove my *Horse* is *Socrates*.
 That *Synods* are *Bear-Gardens* too,
 Thou dost affirm; but I say, No:
 1285 And thus I prove it, in a Word,
 Whats'ever *Assembly's* not impow'r'd,
 To *censure*, *curse*, *absolve*, and *ordain*,
 Can be no *Synod*: But *Bear-Garden*
 Has no such Pow'r, *Ergo*, 'tis none;
 1290 And so thy *Sophistry's* o'erthrown.

But yet we are beside the Question,
 Which thou didst raise the first Contest on;
 For that was, Whether *Bears* are better

†. 1307, 1308. *Whelp'd without Form, until the Dam — Has lict*
it into Shape and Frame.]

—— Nec funera vulgo
 Tam multa *Informes Urſi* ſtragemque dederunt.
Virgil. Georgic. 3. 246, &c.

Than *Synod-Men*? I say, *Negatur*.

1295 That *Bears* are *Beasts*, and *Synods Men*,
Is held by all: They're better then:
For *Bears* and *Dogs* on four Legs go,
As *Beasts*: but *Synod-Men* on two.

'Tis true, they all have *Teeth* and *Nails*;
1300 But prove that *Synod-Men* have *Tails*;
Or that a rugged, shaggy *Fur*
Grows o'er the Hide of *Presbyter*;
Or that his *Snout* and *spacious Ears*
Do hold Proportion with a *Bear's*.

1305 A *Bear's* a Savage Beast, of all
Most ugly and unnatural;
Whelp'd without Form, until the Dam
Has lick't it into Shape and Frame:
But all thy *Light* can ne'er evict,

1310 That ever *Synod-Man* was lick't;
Or brought to any other Fashion,
Than his own Will and Inclination.

But thou dost further yet in this
Oppugn thy self and Sense, that is,
1315 Thou would'd have *Presbyters* to go
For *Bears* and *Dogs*, and *Bearwards* too:

Hi sunt candida, informisque caro, paulo *Muribus* major, sine
Oculis, sine Pilo, Ungues tantum prominent; hanc lambendo pau-
latim figurant. (*Plinii Nat. Hist.* lib. 8. c. 36.) see this Opinion
confuted by Sir *Thomas Browne*, *Vulgar Errors*, b. 3. ch. 6.

So watchful Bruin forms with plystick Care
Each glewing Lamp, and brings it to a Bear.

(*Dunciad* book 1. 99, 100)

S 3

7. 1317.

A strange *Chimæra* of Beasts and Men,
Made up of Pieces heterogene;
Such as in Nature never met

1320 *In eodem Subiecto* yet.

Thy other Arguments are all
Supposures, hypothetical,
That do but beg, and we may chuse
Either to grant them, or refuse.

1325 Much thou hast said; which I know when
And where, thou stol'st from other Men,
(Whereby 'tis plain thy *Light* and *Gifts*

†. 1317, 1318. *A strange Chimæra of Beasts and Men, — Made up of Pieces Heterogene.*] Alluding to the Fable of *Chimæra*, describ'd by Ovid, *Metam.* b. 9. l. 646. &c.

Quoque *Chimæra* jugo mediis in partibus Ignem,
Pectus et ora Leæ, caudam Serpentis habebat.

— And where *Chimæra* raves —

On craggy Rocks, with Lion's Face and Mane,
A Goat's rough Body, and a Serpent's Train.

Mr. Sandys.

"The *Chimæra* described to be such, (says Mr. Sandys, Notes, edit. 1640. p. 182.) because the *Carian* Mountain flamed at the Top, "the upper part frequented by *Lions*, the middle by Goats, and "the bottom by Serpents, *Bellerophon*, by making it habitable, "was said to have slain the *Chimæra*: others interpret the *Chimæra* "for a great Pirate of *Lycia*, whose Ship had in her *Prow* the Figure "of a Lion, in the midst of it a Goat, and in the Poop of it a "Serpent; whom *Bellerophon* took with a Galley of such Swiftmess, " (by reason of the new-invented *Sails*) that it was called *Pegasus*, or "the *Flying Horse*, the Ground of the Fable." (See Notes upon *Creech's Lucretius*, p. 151. 538. 541.)

†. 1329. *And is the same that Ranter sed.*] The *Ranters* were a vile Set, that sprung up in those times: *Alexander Ross*, (*View of all Religions*, &c. 6th edit. p. 273, &c.) observes, "That they held, "That God, Devil, Angels, Heaven and Hell, &c. were Fictions, "and Fables: That *Moses*, *John Baptist*, and *Christ*, were *Imposers*; "and what *Christ* and the Apostles acquainted the world with as to "matter of Religion, perished with them: That preaching and

"pray-

Are all but plagairy Shifts :)
 And is the same that *Ranter* sed,
 1330 Who, arguing with me, broke my Head,
 And tore a Handful of my Beard,
 The self-same Cavils then I heard,
 When b'ing in hot Dispute about
 This Controversy, we fell out ;
 1335 And what thou know'st I answer'd then,
 Will serve to answer thee agen.

Quoth *Ralpho*, nothing but th' Abuse
 Of *Human Learning* you produce ;

" praying are usefess, and that preaching is but Publick Lying :
 " That there is an end of all Ministry, and Administrations, and
 " People are to be taught immediately from God, &c. See more id.
 " ib. and *George Fox's Journal*, p. 29. and *Examinat. of Mr. Neal's*
 4th vol. of the *History of the Puritans*, p. 59, 60. *William Lilly's Life*
 1715. p. 68.

y. 1337, 1338.—*Nothing but th' Abuse — Of Human Learning,*
 &c.] The *Independents* and *Anabaptists* of those times, exclaim'd
 much against *Human Learning* : and 'tis remarkable that Mr. D—
 Master of *Caius College*, *Cambridge*, preach'd a Sermon in *St. Mary's*
 Church against it; for which he was notably girded by Mr. *Joseph*
Sedgwick, Fellow of *Christ-College*, in a Tract intitled, *Learning's*
Necessity to an able Minister of the Gospel; publish'd 1653. To such
 we may apply the *Pun* made by Mr. *Knight*, *Affize Sermon*, at *Nor-*
thampton, March 30, 1682. p. 5. " That such Men shew you Heads,
 " like those upon *Clipt-Money*, without Letters." And 'twas a pity
 that such illiterate Creatures, had not been treated in the way that
 the *Truant Scholar* was, (see Sir *K. Digby's Treatise of Bodies*, p. 428.)
 who upon a time, when he came home to visit his Friends, was ask'd
 by his Father, " What was *Latin* for Bread? answer'd, *Bredibus*,
 " and for Beer, *Beeribus*, and the like of all other things he ask'd
 " him; only adding a Termination of *bus*, to the plain *English* Word
 " of every one of them : which his Father perceiving, and (though
 " ignorant of *Latin*) presently apprehending, that the *Mysteries* his
 " Son had learn'd, deserv'd not the Expence of keeping him at
 " School, bad him put off immediately his *Hofibus* and *Shoofibus*,
 " and fall to his old Trade of *treading Morteribus*." (See a Story in

Learning, that Cobweb of the Brain,
 1340 Profane, erroneous, and vain;
 A Trade of Knowledge as replete
 As others are with Fraud and Cheat :

the *Tatler*, N^o 173.) Dr. South, (Sermons, vol. 3. p. 500.) makes the following Observation upon that *Reforming Age*: "That all Learning was then cry'd down; so that with them, the best *Preachers* were such as could not read; and the best *Divines* such as could not write: In all their *Preachments*, they so highly pretended to the Spirit, that some of them could hardly spell a Letter: for to be blind with them was a proper Qualification of a Spiritual Guide; and to be book-learn'd as they call'd it, and to be irreligious, were almost terms convertible: so that none were thought fit for the Ministry but *Tradesmen* and *Mechanics*, because none else were allowed to have the Spirit: and those only were accounted like St. Paul, who could work with their hands, and in a literal sense drive the Nail home, and be able to make a Pulpit before they preach'd in it.

"Latin (says he, Sermon, intitled, *The Christian Pentecost*, vol. 3. p. 544.) "unto them was a mortal Crime; and Greek, instead of being own'd to be the Language of the Holy Ghost (as in the New Testament it is) was look'd upon as the Sin against it: so that in a word, they had all the Confusion of *Babel* amongst them, without the Diversity of Tongues." (See *Sermons*, vol. 1. p. 172.)

What's Latin, but the Language of the Beast?

Hebrew and Greek is not enough a Feast:

Han't we the Word in English, which at ease,

We can convert to any Sense we please?

Let them urge the Original, if we

Say 'twas first writ in English, so't shall be.

For we'll have our own Way be't wrong or right,

And say by Strength of Faith, the Crow is white.

A long-winded Lay-Lecture, &c. printed 1647. p. 7.

§. 1339. Learning, that Cobweb of the Brain.] Ralpho was as great an Enemy to Human Learning as Jack Cade and his Fellow Rebels: see the Dialogue between Cade, and the Clerk of Chatham, *Shakespeare's* 2^d part of King Henry VI. act 4. vol. 4. p. 269, 270. Cade's Words to Lord Say. p. 277. before he order'd his Head to be cut off: "I am the *Beef me* that must sweep the Court clean of such Filth as thou art: thou hast most traiterously corrupted the Youth of the Realm, in erecting a *Grammar-School*: and whereas before our Forefathers had no other Books but the *Score* and the *Tally*, thou hast caus'd *Printing* to be used; and contrary to the King
 " his

An Art t'incumber *Gifts* and Wit,
 And render both for nothing fit;
 1345 Makes *Light* unactive, dull and troubled,
 Like little *David* in *Saul's* Doublet:

“his Crown and Dignity, thou hast built a *Paper-Mill*. It will be
 “proved to thy Face, that thou hast Men about thee, that usually
 “talk of a *Noun* and a *Verb*, and such abominable Words, as no
 “*Christian Ear* can endure to hear.” or, *Eustace*, in *Beaumont* and
Fletcher's Elder Brother, act 2. sc. 2. or, *Rabby Busy* in the *Stocks*,
 who accosts the Justice in the same *Limbo* who talk'd *Latin*, (*Ben*
Johnson's Bartholomew Fair, act 4. sc. 6.) in the following manner.

Bus. “Friend, I will leave to communicate my Spirit with you; if
 “I hear any more of those *Superstitious Reliques*, those Lists of *Latin*,
 “the very Rags of *Rome*, and Patches of *Papery*.”

’Twas the Opinion of those *Tinkers, Taylors, &c.* that govern’d
Chelmsford, at the beginning of the Rebellion, (see *Mercurius Rusti-*
cus, N° 111. p. 32.) “That Learning had always been an Enemy to
 “the Gospel, and that it were a happy thing, if there were no Uni-
 “versities, and that all Books were burnt except the Bible.”

“I tell you (says a Writer of those times) wicked Books do as
 “much wound us, as the Swords of our Adversaries: for this man-
 “ner of Learning is superfluous and costly: many Tongues and Lan-
 “guages are only Confusion, and only Wit, Reason, Understanding
 “and Scholarship are the main means that oppose us, and hinder
 “our Cause; therefore if ever we have the fortune to get the upper
 “hand — we will down with all Law and Learning, and have no
 “other Rule but the Carpenter’s, nor any Writing or Reading but
 “the Score and the Tally.” (*A Letter to London, from a Spy at Oxford*,
 1643. p. 11.)

*We'll down with all the Universities,
 Where Learning is profess'd,
 Because they practice and maintain
 The Language of the Beast:
 We'll drive the Doctors out of doors,
 And Parts whate'er they le,
 We'll cry all Parts and Learning down,
 And heigh then up go we.*

Collection of Loyal Songs, reprinted 1731. N° 7. p. 15.

‡. 1346. Like little *David* in *Saul's* Doublet.] See this explain'd,
 † *Samuel*, chap. 18. ‡. 9.

- A Cheat that Scholars put upon
 Other Men's Reason and their own;
 A Fort of Error, to ensconce
 1350 Absurdity and Ignorance,
 That renders all the Avenues
 To Truth, impervious and abstruse,
 By making plain Things, in Debate,
 By Art, perplext, and intricate :
 1355 For nothing goes for Sense, or *Light*,
 That will not with old Rules jump right ;
 As if Rules were not in the Schools
 Deriv'd from Truth, but Truth from Rules.
 This *Pagan, Heathenish* Invention
 1360 Is good for nothing but Contention.
 For as in Sword-and-Buckler Fight,
 All Blows do on the Target light :

Y. 1357, 1358. *As if rules were not in the Schools — Deriv'd from Truth, but Truth from Rules.*] This Observation is just, the *Logicians* have run into strange Absurdities of this kind. *Peter Ramus* the best of them, in his *Logic*, rejects a very just Argument of *Cicero's* as *sophistical*, because it did not jump right with his Rules. (Mr. W.)

Y. 1363, 1364. *So when Men argue, the greatest part—O' th' Contest falls on Terms of Art.*] Ben Johnson banters this piece of Grimace, (*Explorata, or Discoveries*, p. 96.) "What a fight is it (says he) to see Writers committed together by the Ears, for Ceremonies, Syl-
 "lables, Points, Colons, Commas, Hyphens, and the like! fight-
 "ing as for their Fires and their Altars, and angry that none
 "are frightened with their Noises, and loud Brayings under their Asses
 "Skins." (See Sir Thomas Browne's *Religio Medici*, 4^{to} edit. 1672. 2^d part, p. 51. Observations upon it, p. 109. *Guardian* N^o 36.)

Y. 1368. *Out-run the Constable.*] See Ray's *Proverbs*, 2^d edition, p. 326.

So when Men argue, the great'st Part
 O' th' Contest falls on Terms of Art,
 1365 Until the Fustian Stuff be spent,
 And then they fall to th' Argument.
 Quoth *Hudibras*, Friend *Ralph* thou hast
Out-run the Constable at last :
 For thou art fallen on a new
 1370 Dispute, as senseless as untrue,
 But to the former opposite,
 And *contrary as black to white* ;
 Mere *Disparata*, that concerning
Presbytery, this *Human Learning* ;
 1375 Two Things s'averse, they never yet
 But in thy rambling Fancy met.
 But I shall take a fit Occasion
 T' evince thee by Ratiocination,

†. 1373. *Mere Disparata, &c.*] * *Disparata* are Things separate and unlike, from the *Latin Word Disparo.*" Dr. Brett says, That the *English Presbyterians* of those times, as the Knight observes, had little *Human Learning* amongst them, though many of them made pretences to it : but having seen their boasted Arguments, and all the Doctrines, wherein they differ'd from the Church of *England*, baffled by the Learned Divines of that Church, that they found without more Learning they should not maintain the Ground they had left, notwithstanding their *Toleration* : therefore about the time of the *Revolution*, they began to think it very proper instead of *Calvin's Institutions*, and a *Dutch System* or two, with *Blondel*, *Daille*, and *Salmasius*, to help them to Arguments against *Episcopacy*, to read and study more polite Books. It is certain, that the *Dissenting Ministers* have since that time, both preach'd and wrote more politely than they did in the Reign of King *Charles II.* in whose Reign the *Clergy of the Church of England* wrote and published most learned and excellent Discourses, such as have been exceeded by none that have appear'd since. And 'tis likely enough the *Dissenting Ministers* have studied their Works, imitated their Language, and improved much by them.

†. 1381,

Some other Time in Place more proper
 1380 Than this w're in; therefore let's stop here,
 And rest our weary'd Bones a-while
 Already tir'd with other Toil.

¶. 1381, 1382. *And rest our weary'd Bones a-while,—Already tir'd with other Toil.*] This is only a hypocritical Shift of the Knight's; his Fund of Arguments had been exhausted, and he found himself baffled by *Ralph*, so was glad to pump up any pretence to discontinue the Argument. I believe the Reader will agree with me, that it is not probable, that either of them could pretend to any Rest or Repose, while they were detain'd in so disagreeable a *Limbo*. (Mr. B.)

*Thus did the gentle Hind her Fable end,
 Nor would the Panther blame it, nor commend:
 But with affected yawning at the close,
 Seem'd to require her natural Repose.*

Mr. Dryden's *Hind and Panther*.



H U D I B R A S.

P A R T II.

THE ARGUMENT of THE FIRST CANTO.

*The Knight, by damnable Magician,
Being cast illegally in Prison;
Love brings his Action on the Case,
And lays it upon Hudibras.
How he receives the Lady's Visit,
And cunningly sollicit his Sute,
Which she defers; yet on Parole,
Redeems him from th' enchanted Hole.*

C A N T O I.

BUT now, t' observe *Romantique* Method,
Let bloody Steel a-while be sheathed;

ARGUMENT, ver. 1. and 2. Thus alter'd 1674, restor'd 1704.)

*The Knight being clapp'd by th' Heels in prison,
The last unhappy expedition.*

ψ. 3. *Love brings his Action on the Case.*] An *Action on the Case*, is a Writ brought against any one, for an Offence done without force, and by Law not specially provided for. See *Manley's Interpreter*; *Jacob's Law Dictionary*; *Bailly's Dictionary*.

ψ. 5. *How he receives, &c.*] *How he receiv's, &c.* In the two first Editions of 1664.

CANTO, ψ. 1. *But now, t' observe, &c.*] * The beginning of this Second Part may perhaps seem strange and abrupt to those who do not know, that it was written on purpose in Imitation of *Virgil*, who begins the 4th Book of his *Æneids* in the very same Manner, *At Regina gravi, &c.* And this is enough to satisfy the Curiosity of those, who believe, that Invention and Fancy ought to be measur'd (like Cases in Law) by Precedents, or else they are in the Power of the Critick.

ψ. 2. Alter'd to *Let rusty Steel* 1674, 1684, &c. to *rusty Steel*. 1700, restor'd 1704.

- And all those harsh and rugged Sounds,
Of Bastinado's, Cuts, and Wounds,
5 Exchang'd to Love's more gentle Stile,
To let our Reader breath a-while :
In which that we may be as brief as
Is possible by way of *Preface*,
Is't not enough to make one strange,
10 That some Men's Fancies should ne'er change,
But make all People do, and say,
The same things still the self-same Way ?
Some Writers make all *Ladies* purloin'd,

¶ 3. And the three following lines stood in the two first Editions of 1664, as follow,

*And unto Love turn we our Style,
To let our Readers breath a-while,
By this time tyr'd with th' horrid Sounds
Of Blows, and Cuts, and Blood, and Wounds.*

¶ 9. *Is't not enough to make one strange*.] So some speak in the *West of England*, for to make one wonder. (Mr. D.)

¶ 10. *That some Men's Fancies.*] *That a Man's Fancy*, in the two first Editions of 1664.

¶ 13, 14. *Some Writers make all Ladies purloin'd,—And Knights pursuing like a Whirlwind.*] Alluding probably, to *Don Quixote's* account, of the Inchanted *Dulcinea's* flying from him like a *Whirlwind*, in *Montesino's Cave*. (See *Don Quixote*, vol. 3. chap. 23. p. 228.) or to other *Romance Writers*: The Author of *Grand Cyrus* represents *Mandana*, as stolen by three Princes, at different times, and *Cyrus* pursuing them from place to place. The like in *Cassandra*, and *Cleopatra*.

¶ 17. *Till drawing Blood o' th' Dames like Witches.*] 'Tis a vulgar opinion, that the Witch can have no power over the Person so doing. To this *Shakespear* alludes, (*Henry the Sixth*, First Part, act 1. vol 4. p. 23.) *Talbot* upon *Pucelle's* appearing is made to speak, as follows: "Here, here she comes, I'll have a bout with thee; Devil, or Devil's Dam; I'll conjure thee, Blood will I draw on thee, thou art a Witch, and straightway give thy Soul to him thou serv'st."
*Scots are like Witches, do but whet your Pen,
Scratch till the Blood come, They'll not hurt you then.*

(*Cleveland's Rebel Scot.*)

- And *Knights* pursuing like a Whirlwind:
 15 Others make all their *Knights* in Fits
 Of Jealousy, to lose their wits;
 Till drawing Blood o' th' Dames, like Witches,
 Th' are forthwith cur'd of their Caprices.
 Some always thrive in their *Amours*,
 20 By pulling Plaisters off their Sores;
 As Cripples do to get an Alms,
 Just so do they, and win their Dames.
 Some force whole Regions, in despite
 O' *Geography*, to change their Site:
 25 Make former Times shake Hands with latter,
 And that which was before, come after.

¶. 23, 24. *Some force whole Regions in despite — O' Geography, to charge their Site.*] A Banter upon our *Dramatic Poets*, who bring distant Countries and Regions upon our Stage daily. In *Shakespeare* one Scene is laid in *England*, and another in *France*, and the third back again presently. The *Canon* makes this Observation to the Curate, (*Don Quixote*, vol. 2. chap. 21. p. 256.) in his Dissertation upon Plays. "What shall I say of the Regard to the time, in which those Actions they represent, might, or ought to have happen'd: "having seen a Play, in which the First Act begins in *Europe*, "the second in *Asia*, and the Third ended in *Afric*: probably, if "there had been another Act, they had carried it into *America*." (See likewise *Zeli-Daura Queen of Tartaria, a Dramatic Romance*, act 3. p. 151.)

¶. 25, 26. *Make former Times shake Hands with latter — And that which was before come after.*] This is a famous *Anachronism* in *Virgil*, where he lets about 400 years slip to fall foul upon poor Queen *Dido*; and to fix the Cause of the irreconcilable Hatred betwixt *Rome* and *Carthage*. (Mr. S. of H.) *Shakespeare*, in his *Marcus Coriolanus* (vol. 6. p. 35.) has one of near 650 years, where he introduces the famous *Menenius Agrippa*, and makes him speak the following words.

Menenius. "A Letter for me! it gives an Estate of seven years
 "Health; in which I will make a lip at the *Physician*; the most so-
 "vereign Prescription in *Galen* is but *Empiric*. (*Menenius* flourished
 "anno U. C. 260, about 492 years before the Birth of our Saviour.
 "Galen

But those that write in *Rhime*, still make
 The one *Verse* for the other's Sake;
 For, one for *Sense*, and one for *Rhime*,
 30 I think's sufficient at one time.

But we forget in what sad Plight
 We whilom left the captiv'd *Knight*,
 And pensive *Squire*, both bruis'd in Body,
 And conjur'd into safe Custody:
 35 Tir'd with Dispute, and speaking *Latin*,
 As well as Basting, and *Bear-baiting*,
 And desperate of any Course,
 To free himself by Wit or Force;

"*Galen* was born in the year of our Lord 130. flourished about the
 "year 155, or 160, and lived to the year 200." See this bantered,
Don Quixote, vol. 2. chap. 21. p. 256. To which probably, in this
 and the two foregoing lines, he had an eye.

ψ. 32. — *Whilom*.] formerly, or some time ago, alter'd to
Lately, 1674, restor'd 1704.

ψ. 46. *Eclipsed Fame*.] called or named; The word often used in
Chaucer. He may be cleaped a God for his Miracles. *Chaucer's*
Knight's Tale, Works, folio, 5th edit. 1602. *The Man of Law's Tale*,
ibid. folio 20. *The Squire's Tale*, folio 24, &c. And often by Sir
John Maundevile, *Shakespeare*, and other English Writers.

ψ. 47, 48. *That like a thin Cameliion boards — Herself on Air*, &c.]
 The Simile is very just, as alluding to the general notion of the
Cameliion.

*As the Cameliion who is known
 To have no Colours of his own;
 But borrows from his Neighbour's Hue,
 His White or Black, his Green or Blue.* Mr. Prior.

So *Fame* represents herself, as *white* or *black*, *false* or *true*, as she is
 disposed. Mr. Gay, in his Fable of the *Spaniel* and *Cameliion*, has the
 following lines:

*For different is Thy case and Mine;
 With Men at least You sup and dine,
 Whilst I, condemn'd to thinnest Air,
 Like those I flatter'd live on Air.*

His only Solace was, that now
 40 His Dog-bolt Fortune was so low,
 That either it must quickly end,
 Or turn about again, and mend,
 In which he found th' Event, no less
 Than other Times, beside his Guefs.
 45 There is a tall long-sided Dame,
 (But wond'rous light) ycliped *Fame*,
 That like a thin *Camelion* boards
 Her self on Air, and eats her Words :
 Upon her Shoulders Wings she wears
 50 Like Hanging Sleeves, lin'd through with Ears,

Sir *Tho. Browne* (See *Vulgar Errors*, book 3. chap. 21.) has confuted this vulgar Notion. He informs us, That *Bellonius* (*Comm. in Ocell. Lucan.*) not only affirms, that the *Camelion* feeds on Flies, Caterpillars, Beetles, and other Insects, but, upon Embowelling, he found these Animals in their Bellies : whereto (says he) we might add the experimental Decision of *Peirescius*, and the Learned *Emanuel Vizzanius* on that *Camelion* which had been observed to drink Water, and delight to feed on Meal-worms. The same account we have in the Description of the *Camelion*, in a Letter from Dr. *Pocock*, at *Aleppo*, to Mr. *Edward Greaves*, *Life of Pocock*, prefixed to his Theological Works, by Dr. *Tawells*, p. 4. *Philosophical Transactions*, vol. 3. numb. 49. p. 992. Vid. *Brodæi Mijiel*. lib. 10. cap. 21. *Gruteri Fax. Arti*. tom. 2. p. 562. *Lord Bacon's Nat. Histor.* cent. 4. sc. 360. pag. 80. See *Fabulous Accounts of the Camelion*, *Auli Gellii Noct. Attic.* lib. 10. cap. 12. Mr. *Sandys's* Notes upon the 15th book of *Ovid's Metamorph.* pag. 28. edit. 1640. Sir *John Maunde-vile's Voiages and Travels*, Ed. 1727. pag. 35. They are eaten in *Cochin-China*, according to *Christopher Borri*. See *Churchill's Voiages*, 2^d vol. 2^d edit. 1732. p. 726. *Purchese his Pilgrims*, part 2. pag. 954.

¶ 48. ——— *And eats her Words.*] The Beauty of this, consists in the Double meaning : the first alludes to *Fame's* living on Report. The second is an insinuation, That if a Report is narrowly enquired into, and traced up to the Original Author, 'tis made to contradict itself. (Mr. *W.*)

- And Eyes, and Tongues, as Poets list,
 Made good by deep *Mythologist*.
 With these she through the Welkin flies,
 And sometimes carries *Truth*, oft *Lies* ;
 55 With Letters hung like *Eastern Pigeons*,
 And *Mercuries* of furthest Regions ;

℥. 49, 50, 51. *Upon her Shoulders Wings she wears.—Like Hanging sleeves lined through with Ears,—And Eyes and Tongues, as Poets list, &c.*] Alluding to *Virgil's* Description of *Fame*, *Æn.* 4. 180, &c.

— Pedibus celerem, et pernicious Alis :
 Monstrum horrendum ingens, cui quot sunt corpore plumae,
 'T'ot vigiles oculi subter (mirabile dictu)
 'T'ot linguae, totidem ora sonant, tot subrigit aures.
*Swift in her walk, more swift her winged haste,
 A monstrous Fantom, horrible and vast,
 As many Plumes as raise her lofty Flight,
 So many piercing Eyes enlarge her Sight:
 Millions of opening Mouths to Fame belong,
 And every Mouth is furnish'd with a Tongue,
 And round with listning Ears the Plague is hung.*

Mr. Dryden.

- ℥. 53. *She through the Welkin flies.*]

Nocte volat Coeli medio. *Virgil. Æn.* iv. 184.

Welkin or *Sky*, as appears from many passages in *Chaucer*, Third Book of *Fame*. *Spenser's Fairy Queen*, vol. 2. book 3. canto 9. l. 11. p. 490. *Shakspeare's Tempest*, act 1. and many other parts of his Works. *Higden's Polychronicon* by *Treviza*, fol. 194. and many other Writers. See *Welkin*, *Junii Etymologic. Anglican.* Oxon. 1743.

- ℥. 54. *And sometimes carries Truth, oft Lies.*]

Tam ficti pravique tenax, quam nuntia veri.

(*Virgilii Æneid.* iv. 188.)

℥. 55. *With Letters hung like Eastern Pigeons.*] *Dr. Heylin (Cosmography, 5th edit. 1670, p. 786.)* speaking of the Caravans of *Bagdat*, observes, " That to communicate the Success of their Business
 " to the place from whence they came they make use of *Pigeons*,
 " which is done after this manner. When the *Hen Pigeon* sitteth,
 " or hath any Young, they take the Cock, and set him in an open
 " Cage: When they have travelled a Day's Journey, they let him
 " go at liberty, and he straight flyeth home to his Mate: when they
 " have trained him from one place to another, and there be occa-
 " sion

Diurnals writ for Regulation
 Of Lying, to inform the Nation :
 And by their publick Use to bring down
 60 The Rate of *Whetstones* in the Kingdom.
 About her Neck a *Pacquet-Male*,
 Fraught with Advice, some fresh, some stale,

“ fion to fend any Advertisements, they tye a Letter about one of their
 “ Necks, which at their return is taken off by some of the house,
 “ advertis’d thereby of the State of the Caravan: the like also is
 “ used betwixt *Ormus* and *Balfora*.” This Custom of sending Letters by Pigeons, is mentioned by *Pliny*, (*Nat. Hist.* lib. x. 37.) to have been made use of, when *Mark Anthony* besieg’d *Modena*, An. U. C. 710. *Quin et Internuntiaë in rebus magnis fuere, Epistolas annexas earum pedibus, obsidione Mutinensi in castra Consulium Decimo Bruto* mittente. (See *Fairfax’s Godfrey of Bulloign*, book 18. ft. 49, 50, 51, 52, 53. p. 543. and *Montaign’s Essays*, vol. 2. book 2. chap. 22. p. 529. Of *Posts*, *Purchase his Pilgrims*, part 2. lib. 9. p. 1616. vol. 5. p. 580. *Shute’s* translation of *Foucault’s Hist. of Venice*, p. 93. *Justi Lipsii Saturnal.* serm. lib. 2. cap. 6. tom. 2. op p. 714. See the romantic account of the *Black Birds* at *Algiers*, which slept all day, and by the direction of a light at a proper distance in the Night, carried Letters from one Lover to another, when they were depriv’d of other methods of corresponding. (*History of Don Fenise, a Romance*, 1651. p. 179.)

§. 57, 58, 59, 60. *Diurnals writ for Regulation — Of Lying, to inform the Nation; — And by their publick Use to bring down — The Rate of Whetstones in the Kingdom.*] To understand this, we must consider it as an Allusion to a Proverbial Expression, in which, an Excitement to a Lye was called a *Whetstone*. This will explain a smart Repartee of *Sir Francis Bacon’s* before *King James*, to whom *Sir Kenelm Digby* was relating, That he had teen the True *Philosopher’s Stone* in the possession of a *Hermit* in *Italy*, and when the King was very curious to understand what sort of Stone it was, and *Sir Kenelm* much puzzled in describing it, *Sir Fra. Bacon* interposed, and said, Perhaps it was a *Whetstone*. (*Mr. W.*) See this Proverbial Expression apply’d, *Cartwright’s First Admonition to the Parliament*, p. 22. Preface to the Translation of *Mr. Henry Stephens’s Apology for Horodotus*, p. 2. *J. Taylor* upon *Tom Coryat’s Works*, p. 73. *R Yaxley’s Panegyric Verses upon T. Coryat and his Crudities*. *Purchase his Character of Ctesias, Pilgrims*, vol. 5. book 5. p. 482. *A Whetstone for Lyars. A Song of Strange Wonders, believe them who will: Old Ballads, Bibliothec. Pepysian.* vol. 1. p.

Of Men that walk'd when they were dead,
 And Cows of Monsters brought to Bed ;
 65 Of Hail-stones big as Pullets Eggs,
 And Puppies whelp'd with twice two Legs ;
 A Blazing-star seen in the West,
 By six or seven Men at least :
 Two Trumpets she does sound at once,

522. *Cleveland's Defence of Lord Digby's Speech*, Works, 1677. p. 133. Ray's *Proverbs*, 2^d. edit. pag. 89. Might not this Proverbial Expression take its rise from the old *Roman Story*, of a *Razor's cutting a Whetstone*? Mr. Butler truly characterizes those lying Papers, the *Diurnals*: of the Authors of which, the Writer of *Sacra Nemesis, or Levite's Scourge*, &c. 1644, speaks as follows. "He should do thee and thy three Brethren (of the Baltard Brood of *Maia*) right, who should define you, base Spies, hired to invent, and vent Lies through the whole Kingdome, for the Good of the Cause."

§. 64. *And Cows of Monsters brought to Bed*] See three instances of this kind, in Mr. Morton's *History of Northamptonshire*, chap. 7. p. 447: and one in Knox's *History of the Reformatioun of Religion in Scotland*, pag. 93. edit. 1732, and of another in the *Philosophical Transactions*, vol. 25. num. 320. pag. 310. But the most remarkable is the following one: *Calisse intra octavum diem Natalis Christi*, (1269) *Natus est vitulus cum duobus Caninis Capitibus, atque dentibus, et septem pedibus Vitulinis* — ab ejus Cadavere Canes atque volucres abhorruere, (*Chronic. Chronicor. Politic. lib. 2. pag. 278. Vid. pag. 107. 300. 305. 404.*) See an account of a Mare's foaling a Fox in the time of Xerxes, King of Persia, Higden's *Polychronicon* by Trevisa, lib. 2. chap. 2. fol. 60; and a Hind with two Heads and two Necks in the Forrest of *Walmer*, in Edward the Third's time: *Tho. Walsingham Hist. Angliæ, Anglica. Normannic. &c. 2 Camdeno* 1603, pag. 135: and of two monstrous Lambs, *Philosophical Transactions*, vol. 1. num. 26. pag. 480.

§. 65. *Of Hail-stones big as Pullets Eggs.*] Alluding probably to the storm of Hail in and about Loughborough in *Leicestershire*, June 6. 1641, in which, "Some of the Hail Stones were as big as small Mens Eggs, and the least as big as Musket Bullets. (*Mercurius Belgicus, or Memorable Occurrences in 1645.*) or to the Storm at *Chebsey* in *Staffordshire*, the Sunday before Saint James's Day, 1659, where there fell a Storm of Hail (as Dr. Plot observes, *Staffordshire*, chap. 1. f. 48. p. 23.) "The Stones were as big as Pullets Eggs."
 (See

70 But both of clean contrary Tones;
 But whether both with the same Wind,
 Or one before, and one behind,
 We know not, only this can tell,
 The one sounds vilely, th' other well;
 75 And therefore vulgar *Authors* name
 The one Good, the other Evil *Fame*.

(See a remarkable Account of this kind, *Morton's Northamptonshire*, pag. 342.) In King *John's* Reign, anno 1207, a storm fell in which the Hail-Stones were as big as Hens Eggs, *Higden's Polychronicon*, by *Treviza*, lib. 7. cap. 32. fol. 307. (See an account of the Hail Storm in *Edward the First's* Reign, *Fabyan's Chronicle*, part 2. fol. 67.) Though these accounts seem to be upon the Marvellous, yet Dr. *Pope*, a Man of Veracity, in a Letter from *Padua*, to Dr. *Wilkins*, 1664, N S. concerning an extraordinary Storm of Thunder, and Hail, (see Professor *Ward's Lives of the Professors of Gresham College*, pag. 116.) gives the following more remarkable account. "This Storm (says he) happen'd July 20, about three o' Clock in the afternoon, at the bottom of the *Euganean Hills*, about six Miles from *Padua*. It extended upwards of thirty Miles in length, and about six in breadth; and the Hail-Stones which fell in great quantities were of different sizes; the largest of an Oval form, as big as *Turkeys Eggs*, and very hard: the next size Globular, but somewhat compress'd: and others that were more numerous, perfectly round, and about the bigness of Tennis Balls." (See an account of a remarkable Hail Storm at *Venice*, *Tom Corvat's Crudities*, pag. 256, and at *Lisle in Flanders* 1686. *Philosophical Transactions*, vol. 1. N° 26. pag. 481. vol. 16. N° 203. pag. 858, the *Tatler's* banter upon *News Writers* for their prodigies, in a Dearth of News, N° 18.

ŷ. 66. *And Puppies whelp'd with twice two Legs.*] This is put for the sake of the Rhyme. With the help of *John Lilburn's Logic*, he might have made them twice four Legs. "That Creature, says he, which has two Legs before, and two Legs behind, and two Legs on each side has eight Legs: But as a *Fox* is a Creature which has two Legs before, and two Legs behind, and two Legs before, and two on each side; Ergo &c." (*J. Lilburn's Answer to nine Arguments by T. B.* 1645.)

ŷ. 69. *Two Trumpets she does sound at once.*] The Trumpet of *Eternal Fame*, and the Trumpet of *Slander*. Mr. *Pope's Temple of Fame*. See this applied *Dunciad*, part 4. 1741. p. 7.

This tattling *Gossip* knew too well,
 What Mischief *Hudibras* befell;
 And straight the spiteful Tidings bears
 80 Of all, to th' unkind Widow's Ears.
Democritus ne'er laugh'd so loud,
 To see *Bauds* carted through the Crowd,
 Or Funerals with stately Pomp,
 March slowly on in solemn Dump,
 85 As she laugh'd out, until her Back,
 As well as Sides, was like to crack.
 She vow'd she would go see the Sight,

*. 77. *This tattling Gossip*] *Twatling Gossip* in the two first Editions of 1664. (See *Twatting*, *Junii Etymologic. Anglican.*) altered as it stands here, 1674. Mr. Cotton in his *Virgile-Trivia* book 4. pag. 85. gives the following humorous description of *Fame*.

*At this, a Wench call'd Fame flew out,
 To all the good Towns round about;
 This Fame, was Daughter to a Cryer,
 That Whilom liv'd in Carthage-shire:
 A little prating Slut, no higher
 When Dido first arriv'd at Tyre,
 Than this ——— But in a few years space
 Grown up a lusty strapping Lass:
 A long and lazie Quean I ween
 Was not brought up to sew and spin,
 Nor any kind of Housewifery
 To get an honest Living by:
 But saunter'd idly up and down,
 From House to House, and Town to Town.
 To spy and listen after News,
 Which she so mischievously brews;
 That still whatever she sees or hears,
 Sets Folks together by the ears.
 This Raggage, that still took a pride to
 Slander, and backbite poor Queen Dido;
 Because the Queen once in detestation,
 Sent her to the Mansion of Correction:
 Glad she had got this Tale by th' end,
 Rans me about to Foe and Friend,*

And

- And visit the distressed *Knight* :
 To do the Office of a Neighbour,
 90 And be a *Gossip* at his Labour :
 And from his wooden Jayl, the Stocks,
 To set at large his Fetter-Locks,
 And by Exchange, Parole, or Ransome,
 To free him from th' enchanted Mansion.
 95 This b'ing resolv'd, she call'd for Hood
 And Usher, Implements abroad
 Which *Ladies* wear, beside a slender
 Young waiting *Damsel* to attend her.

*And tells 'um that a Fellow came
 From Troy, or such a kind of Name,
 To Tyre, about a Fortnight since,
 Whom Dido feasted like a Prince :
 Was with him always Day and Night,
 Nor could endure him from her sight :
 And that 'twas thought she meant to marry him,
 And this rate talk'd the foul-mouth Carrion.*

See *Shakespear's Description of Rumour, Prologue to the Second Part of Henry the Fourth. Spectator* N° 256, 257. 273.

†. 81. *Democritus ne'er laugh'd so loud*] See *L'Estrange's Fables*, part. 2. fab. 182. "He was a Man of the largest Size, (says Nestor *" Ironside, Guardian, N° 29.*) which we may ascribe to his so frequent exercise of his Risible Faculty." See the *Guardian's Description* of the several sorts of *Laughs*.

Si foret in terris, rideret

Democritus ——— *Horat Epod. lib. 2. Ep. 1. l. 194.*

Perpetuo Rifu pulmonem agitare solebat

Democritus ——— *Juven Sat. x. 33, 34.*

†. 90. *Gossip.*] See *Gossip*, and *Godsip. Junii Etymologic. Anglican.*

†. 91. *And from his Wooden Jayl*] This and the following line stand in the two editions of 1664, thus,

That is, to see him deliver'd safe

Of's Wooden Burthen, and Squire Raph.

†. 95, 96, 97, 98. — *She call'd for Hood — And Usher, Implements abroad — Which Ladies wear, besides a slender — Young waiting Damsel to attend her.*] With what Solemnity does the Wi-

- All which appearing, on she went
 100 To find the *Knight* in *Limbo* pent.
 And 'twas not long before she found
 Him, and his stout *Squire*, in the Pound;
 Both coupled in Inchant'd Tether,
 By further Leg behind together :
 105 For as he sat upon his Rump,
 His Head like one in doleful Dump,
 Between his Knees, his Hands apply'd
 Unto his Ears on either Side :
 And by him, in another Hole,
 110 Afflict'd *Ralpho*, Cheek by Jowl :
 She came upon him in his wooden
Magician's Circle, on the sudden,
 As *Spirits* do t' a Conjuror,
 When in their dreadful Shapes th' appear.
 115 No sooner did the *Knight* perceive her,
 But straight he fell into a Fever,

dow march out to rally the Knight? The Poet, no doubt, had *Homer* in his eye, when he equips the Widow with *Hood* and other *Implements*: *Juno* in the 4th book of the *Iliad*, dresses herself, and takes an Attendant with her, to go a courting to *Jupiter*. The Widow issues out to find the Knight with as great Pomp and Attendance, though with a design the very reverse to *Juno's*. (Mr. B.)

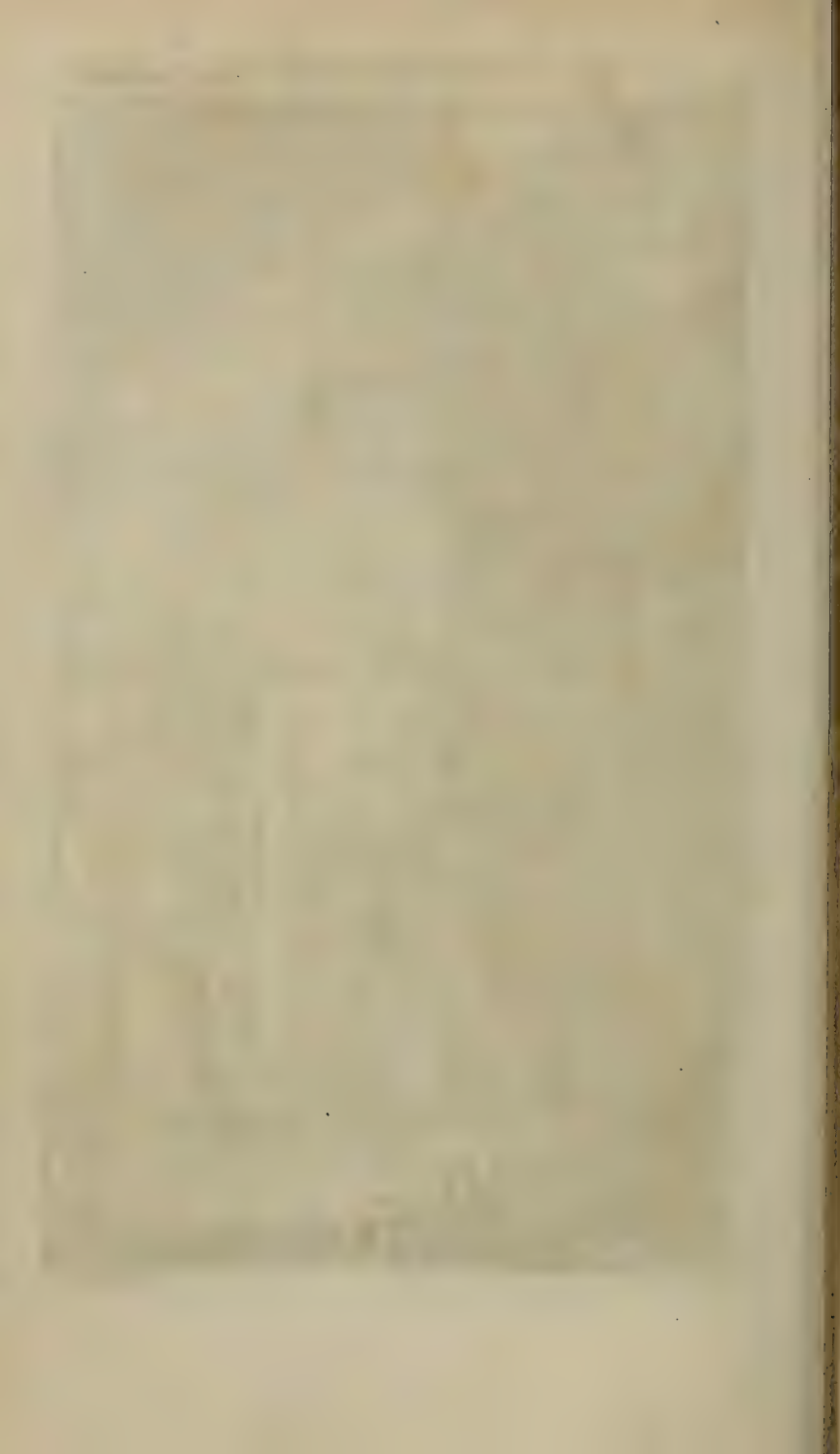
*. 110. — *Cheek by Jowl.*] See *Jig by Jole*, *Skinner's Etymolog. Junii Etymolog. Anglican*,

*. 111, 112. *She came upon him in his Wooden — Magician's Circle on the sudden.*] There was never certainly a pleasanter Scene imagined, than this before us: it is the most diverting Incident in the whole Poem. The unlucky, and unexpected Visit of the Lady; the Attitude, and Surprise of the Knight, the Confusion and Blushes of the Lover, and the satyrical Raillery of a Mistress, are represented in lively Colours; and conspire to make this Interview wonderful pleasing. (Mr. B.)



W. J. G. arch. inv.

J. Mynde sc.



Inflam'd all over with Disgrace,
 To be seen by her in such a Place ;
 Which made him hang his Head, and scowl,
 120 And wink, and goggle like an Owl :
 He felt his Brains begin to swim,
 When thus the Dame accosted him.
 This Place (quoth she) they say's Inchantèd,
 And with *Delinquent Spirits* haunted,
 125 That here are ty'd in Chains, and scourg'd,
 Until their guilty Crimes be purg'd :
 Look, there are two of them appear,
 Like Persons I have seen somewhere,
 Some have mistaken Blocks and Posts
 130 For *Spectres, Apparitions, Ghosts,*
 With Saucer-Eyes, and Horns ; and some
 Have heard the Devil beat a Drum :
 But if our Eyes are not false Glasses,
 That give a wrong Account of Faces ;

℥. 119, 120. ——— and Scowl, — And wink, and goggle like an Owl.]

*When Ladies did him wooe,
 Though they did smile, he seem'd to scowl
 As doth the Fair broad-faced Fowl,
 That sings, To wit, To whose.*

(First Copy of Panegyric Verses, upon T. Coryat, and his Crudities)

℥. 131, 132. ——— and some — Have heard the Devil beat a Drum.] Alluding to the Story in *Glanvil*, of the *Dæmon* of *Tedworth*. See Pref. to *Sadducismus Triumphatus*, and the Narrative at large, part 2. pag. 89, to 117, inclusive. Mr. Wood, *Athen. Oxon.* vol. 2. col. 189. 1st edit. takes notice of this Narrative concerning the famed Disturbers at the House of *Tho. Mompeyson Esq.* at *Tedworth* in *Wilt.* occasioned by its being haunted with Evil Spirits, and the beating of a Drum invisibly every night from February 1662, to the beginning of the year after. To this Mr. *Oldham* al-

- 135 That Beard and I should be acquainted,
 Before 'twas Conjur'd and Inchantèd;
 For though it be disfigur'd somewhat,
 As if 't had lately been in Combat,
 It did belong to a worthy *Knight*,
 140 Howe'er this *Goblin* is come by't.

- When *Hudibras* the *Lady* heard,
 Discourfing thus upon his Beard,
 And fpeak with fuch Refpect and Honour,
 Both of the Beard, and the Beard's Owner;
 145 He thought it beft to fet as good
 A Face upon it, as he cou'd,
 And thus he fpoke: *Lady*, your bright
 And radiant Eyes are in the right;
 The Beard's th' Identique Beard you knew,
 150 The fame numerically true:
 Nor is it worn by Fiend or Elf,
 But its Proprietor himfelf.

ludes, (Satyr 4. upon the *Jefuites*, edit. 6. pag. 73.) where fpeaking of *Papifts Holy-Water*, he fays:

*One Drop of this, if us'd, had pow'r to fray
 The Legions from the Hogs of Gadara:
 This wou'd have silenc'd quite the Wiltsfhire Drum,
 And made the prating Fiend of Mafcon dumb.*

ŷ. 142. alter'd 1674, *To take kind notice of his Beard.* reftor'd 1704.

ŷ. 164. — *In fuch a homely Cafe.*] *In fuch Elenctique Cafe*, in the two firft Editions of 1664.

ŷ. 169. *Though yours be forely lugg'd and torn.*] See *Shakefpear's Comedy of Errors*, act 5. vol. 3. p. 54. and an account of *Sancho Pancha* and the *Goatherd* pulling one another by the *Beard*. In which fays Mr. Gayton, (*Notes upon Don Quixote*, book 3. chap. 10, pag. 141.) they were verifying that fong,

*Oh! heigh brave Arthur of Bradley,
 A Beard without Hairs, looks madly.*

O Heavens! quoth she, can that be true?

I do begin to fear 'tis you:

155 Not by your individual Whiskers,
But by your Dialect and Discourse,
That never spoke to Man or Beast
In Notions vulgarly exprest.

But what malignant Star, alas!

160 Has brought you Both to this sad Pass?

Quoth he, the Fortune of the War,
Which I am less afflicted for,
Than to be seen with Beard and Face
By you in such a homely Case.

165 Quoth she, those need not be ashamed
For being honourably maim'd;
If he that is in Battel conquer'd,
Have any Title to his own Beard,
Though yours be sorely lugg'd and torn,

170 It does your Visage more adorn,
Than if 'twere prun'd, and starch'd and
lander'd,]

In some places the Shaving of Beards is a punishment, as among the *Turks*: *Nicephorus*, in his *Chronicle*, makes mention of *Baldwin* Prince of *Edeffa*, who pawn'd his Beard for a great sum of Money; which was redeemed by his Father *Gabriel*, Prince of *Mitilene*, with a large Sum, to prevent the Ignominy which his Son was like to suffer, by the Loss of his Beard. (*Dr. Bulwer's Artificial Change-ling*, 4c. 12. p. 200, 201.)

¶ 171. *Than if 'twere prun'd, and starch'd, and lander'd.*] In the Life of *Mrs. Elizabeth Thomas*, intitled, *Pylades and Corinna*, 1731, p. 21. we have the following account of *Mr. Richard Shute*, her Grandfather, a *Turky Merchant*. "That he was very nice in the Mode of that Age, his *Valet* being some hours every morning in "Starching his Beard, and curling his *Whiskers*: during which "time, a Gentleman, whom he maintain'd as a Companion, al-

- And cut square by the *Russian* Standard,
 A torn *Beard's* like a tatter'd Ensign,
 That's bravest which there are most Rents in.
 175 That Petticoat about your Shoulders,
 Does not so well become a Souldier's;
 And I'm afraid they are worse handled;
 Although i' th' Rear, your Beard the Van led:
 And those uneasy Bruises make
 180 My Heart for Company to ake,

"ways read to him upon some useful Subject." Mr. *Cleveland* in his *Hue and Cry* after Sir *John Presbyter*, Works, pag. 40, says,

*The Bush on his Chin, like a carv'd Story
 In a Box Knot, cut by the Directory.*

Shakespear, in his *Midsommer Night's Dream*, act 4. vol. 1. p. 134. hints at their wearing Strings to their Beards in his time. And *John Taylor* the *Water-Poet*, humourously describes the great variety of Beards in his time. (*Superbiæ Flagellum*, Works, p. 3.)

Now a few Lines to Paper I will put
 Of Men's Beards strange, and variable cut,
 In which, there's some, that take as vain a pride,
 As almost in all other things beside;
 Some are reap'd most substantial like a Bush
 Which makes a nat'ral Wit, known by the Bush:
 And in my time of some men I have heard,
 Whose Wisdom have been only Wealth, and Beard:
 Many of these, the Proverb well doth fit,
 Which says, Bush natural, more Hair than Wit:
 Some seem, as they were starched stiff and fine,
 Like to the Bristles of some angry Swine:
 And some, to set their Loves-Desire on edge,
 Are cut and prun'd, like to a Quick-set Hedge;
 Some like a Spade, some like a Fork, some square,
 Some Round, some mow'd like Stubble, some stark bare;
 Some sharp, Stiletto-fashion, Dagger-like,
 That may with whiff'ring, a Men's Eyes outpike:
 Some with the Hammer cut, or Roman T.
 Their Beards extravagant, reform'd must be.
 Some with the Quadrate, some Triangle fashion;
 Some Circular, some Oval in translation:

Some

To see so worshipful a Friend
I' th' Pillory set, at the wrong End.

Quoth *Hudibras*, this thing call'd *Pain*;
Is (as the learned *Stoics* maintain)
185 Not bad *simpliciter*, nor good;
But meerly as 'tis understood.
Sense is deceitful, and may feign,
As well in counterfeiting Pain

*Some Perpendicular in Longitude;
Some like a Thicket for their Crassitude:
That Heights, Depths, Breadths, Triform, Square, Oval, Round;
And Rules Geometrical in Beards are found.*

(See *Inigo Jones's Verses upon T. Coryat, and his Crudities.*)

§. 172. And cut square by the Russian Standard.] Dr. Giles Fletcher, in his *Treatise of Russia*; (see *Purchase his Pilgrims*, 3^d part, lib. 3. p. 458.) observes, "That the Russian Nobility, and Quality accounting it a Grace to be somewhat gross and burly; they therefore nourish and spread their Beards to have them long and broad." This Fashion continued amongst them; till the time of the Czar, *Peter the Great*, "who compelled them to part with these Ornaments, sometimes by laying a swinging Tax upon them; and at others by ordering those he found with Beards, to have them pull'd up by the roots, or shav'd with a blunt Razor, which drew the Skin after it, and by these means scarce a Beard was left in the Kingdom at his Death: but such a veneration had this people for these Ensigns of Gravity, that many of them carefully preserved their Beards in their Cabinets, to be buried with them; imagining perhaps, they should make but an odd figure in the grave with their naked Chins." *The Northern Worthies; or, the Lives of Peter the Great, and his Illustrious Consort Catherine*,—London 1728. p. 84, 85. see likewise p. 23. and a further account of the remarkable Fashions in Beards, Dr. *Bulwer's Artificial Changeling*, f. 12. p. 210, &c.

§. 183, 184, 185, 186. — This thing call'd Pain — Is (as the Learned *Stoicks* maintain) — Not bad, *simpliciter*, nor Good: — But meerly as 'tis understood] See the Opinions of the *Stoics*, *Cic. De Nat. Deor.* 2. 24. *De Finibus*, 5. 31. *Erasmus Morias Exercit.* to. 4. op. p. 430. *Archbishop Potter's Antiquities of Greece*; v. 1. cap. 8. *Dr. Middleton's Life of Cicero*, 4^{to}. edit. vol. 1. p. 45. and an account of *Pompey's Visit to Posidonius, at Rhodes*, *Spectator*, N^o 312.

As other groſs *Phænomena's*
 190 In which it oft miſtakes the Caſe.
 But ſince th' immortal Intellect
 (That's free from Error and Defect,
 Whoſe Objects ſtill perſiſt the ſame)
 Is free from outward Bruiſe or Maim,
 195 Which nought external can expoſe
 To groſs material Bangs or Blows;
 It follows, we can ne'er be ſure,
 Whether we Pain or not endure :

ſ. 201, 202. *Some have been wounded with Conceit. — And dy'd of meer Opinion ſtraight.*] Remarkable are the Effects both of Fear, and Joy. A Tryal of the former kind was made upon a condemn'd Malefactor, in the following manner. A Dog was by Surgeons let blood, and ſuffered to bleed to Death before him; the Surgeons talking all the while, and deſcribing the gradual Loſs of Blood, and of courſe a gradual Faintneſs of the Dog, occaſioned thereby: and juſt before the Dog died, they ſaid unaniouſly, Now he is going to die. They told the Malefactor, that he was to be bled to death in the ſame way; and accordingly blindfolded him, and ty'd up his Arm; then one of them thruſt a Lancet into his Arm, but purpoſely miſs'd the Vein: however they ſoon began to deſcribe the poor man's gradual Loſs of Blood, and of courſe a gradual Faintneſs occaſioned thereby: and juſt before the ſuppoſed Minute of his Death, the Surgeons ſaid unaniouſly; *Nunc he dies.* The Malefactor thought all this real, and died by meer conceit, though he had not loſt above twenty drops of Blood. — See *Athenian Oracle*, (Mr. S. of B.) Almoſt as remarkable was the caſe of the Chevalier Jarre, “who was upon the Scaffold at Troyes, had his Hair cut off, the Handkerchief before his Eyes, and the Sword “in the Executioner's hand to cut off his Head: but the King par- “doned him: being taken up, his Fear had ſo taken hold of him; “that he could not ſtand nor ſpeak: they led him to bed, and “opened a vein, but no blood would come. (Lord Stafford's Letters, vol. 1. p. 166.) There are three remarkable inſtances, of Perſons whoſe Hair ſuddenly turned; one from Red to White; upon the apprehenſion, that they ſhould be put to death. (Mr. Daniel Turner's book, *De Morbis Cutaneis*, chap. 12. 3^d edit. 1726. p. 163, 164. See *ſpectator*; N^o 615. on the ſubject of Fear.) Nay, if my
 memory

And juſt ſo far are ſore and griev'd,
 200 As by the Fancy is believ'd.
 Some have been wounded with Conceit,
 And dy'd of meer Opinion ſtraight;
 Others, though wounded ſore in Reaſon,
 Felt no Contuſion, nor Diſcretion.
 205 A Saxon Duke did grow ſo fat,
 That *Mice* (as Hiſtories relate)
 Eat Grots and Labyrinths to dwell in
 His Poſtique Parts, without his feeling :

memory fails me not, there are accounts to be met with in hiſtory, of Perſons who have dropp'd down dead before an Engagement, and before the Diſcharge of one Gun. An Exceſs of Joy has been attended ſometimes with as bad an effect. The Lady *Poynts* (in the year 1563.) by the ill uſage of her Huſband, had almoſt loſt her Sight, her Hearing, and her Speech; which ſhe recovered in an inſtant, upon a kind Letter from Queen *Elizabeth*: but her Joy was ſo exceſſive, that ſhe died immediately after kiſſing the Queen's Letter. (*Strype's Annals of Queen Elizabeth*, vol. 1. p. 239. 2^d edit.) No leſs remarkable was the Caſe of one *Ingram* upon a large unexpected Acceſſion of Fortune. (See Lord *Stafford's Letters*, vol. 1. p. 509.) And Mr. *Fenton* obſerves upon thoſe Lines of Mr. *Waller*,

*Our Guilt preſerves us from Exceſs of Joy,
 Which ſcatters Spirits, and would Life deſtroy.*

“ That Mr. *Oughtred*, that famous *Mathematician*, expired in a
 “ Transport of Joy, upon hearing, that the Parliament had ad-
 “ dressed the King to return to his Dominions. (*Observations on
 Waller's Poems*, p. 67.) Many are the Inſtances of this kind in an an-
 cient Hiſtory, as that of *Polycrata* a Noble Lady in the Iſland *Naxos*;
Philippides a Comic Poet; and *Diagoras* the *Rhodian*, &c. *Auli Gellii
 Noct. Attic.* lib. 3. cap. 15. Vid. *Valerii Maximi*, lib. 9. *De Mor-
 tibus non vulgaribus*, p. 828. edit. varior. 1651.

†. 205, 206, 207, 208. A Saxon Duke did grow ſo fat, — That
Mice (as Hiſtories relate) — Eat Grots and Lybyrinths to dwell in —
 His Poſtique Parts without his Feeling.] He certainly alludes to the
 Caſe of *Hatto* Biſhop of *Mentz*, (who was devoured by mice) whom
 he

Then how is't possible a Kick
210 Should e'er reach that Way to the Quick?

Quoth she, I grant it is in vain
For one that's basted, to feel Pain,
Because the *Pangs* his Bones endure,
Contribute nothing to the Cure:

215 Yet *Honour* hurt, is wont to rage
With *Pain* no Med'cine can assuage.

Quoth he, that *Honour's* very squeamish,
That takes a Basting for a Blemish:
For what's more hon'able than *Scars*,
220 Or Skin to Tatters rent in *Wars*?
Some have been beaten till they know
What Wood a *Cudgel's* of by th' Blow:

he mistakes for a *Saxon* Duke, because he is mentioned to have succeeded in that *Bishoprick*, a Person who was advanced to the Dukedom of *Saxony*. Quo anno hoc factum sit, dissentiunt auctores: verum nox ex *Fuldensis Monasterii*, ac *Moguntinensium Archiepiscoporum Annalibus*, deprehendimus, id contigisse, dum præfuisset *Moguntinæ* sedis post *Gulielmum Saxonie* Ducem, mense undecimo, a restituta nobis per Christum Salute 969. murum infestatione occubuit, & in templo *Sancti Albani* sepultus est; (*Chronic. Chronicor. Politic.* lib. 2. p. 228.) No less remarkable is the Story mentioned by *Giraldus Cambrensis*, (*Itinerar. Cambriæ*, lib. 2. cap. 2. *Camdeni Anglic. Normannic. &c.* p. 861.) See as remarkable a Story, of a Person devoured by *Toads*, id. ib. chap. 2. p. 859. *Stowe's Chronicle* by *Houes*, p. 156. The above Story of the *Saxon* Duke could not, in this circumstance of the *Mice*, suit any of them: though amongst them there were some that were very fat, namely *Henry* surnamed *Craffus*, who liv'd in the Twelfth Century; vide *Chronic. Rhdhagabufens: Meibomii* *Rer. German.* t. III. p. 344. or another *Henry* made mention of by *Hoffman*, *Lexic. Universal.* or *Albertus*, great Grandson to *Henry* Duke of *Saxony*, who was called in his own time the *Fat Albert*; *Meibomii* *Rer. Germanic.* tom. 1. p. 40. *Albertus Pinguis* obiit 1318. *Meibomii* *Rer. Germanic.* tom. 3. p. 166.

- Some kick'd, until they can feel whether
 A Shoe be *Spanish* or *Neat's Leather* ;
 225 And yet have met, after long running,
 With some whom they have taught that *Cun-*
The furthest Way about, t' o'ercome, [ning.
 In th' End does prove the nearest Home ;
 By *Laws* of learned *Duellists*,
 230 They that are bruise'd with *Wood* or *Fists*,
 And think one beating may for once
 Suffice, are *Cowards* and *Pultrons* :
 But if they dare engage t' a second,
 They'r *Stout* and *Gallant* Fellows reckon'd.
 235 Th' old *Romans* Freedom did bestow,
 Our *Princes* Worship, with a Blow :

§. 232. — *Pultrons.*] *Pultrons* in all editions, to 1716. inclus. alter'd afterwards to *Poltrons*. vid *Junii Etymologic. Anglicanum*.

§. 235. 236. *Th' Romans Freedom did bestow — Our Princes Worship, with a Blow.*] The Old Romans had several Ways of Manumitting, or bestowing Freedom : Aut *Vindicta*, aut inter Amicos, aut per Epistolam, aut per Testamentum, aut per aliam quamlibet ultimam voluntatem : (vid. *Justiniani Institut.* lib. 1. tit. 5. §. 1. cum Not. *Vinnii*) *Vindicta* inquit *Boetius* in *topica Ciceronis*, est *Virgula* quædam, quam *Lictor* manumittendi servi Capiti imponens : eundem servum in libertatem vindicabat. vid. *Calvini Lexic.* sub voce *Vindicta*. *Vindictus* a Slave, discover'd *Junius Brutus's* design of delivering the Gates of Rome, to *Sextus Tarquinius* ; for which discovery he was rewarded, and made free ; and from him the Rod laid upon the head of a Slave, when made free, was call'd *Vindicta* : vid. *Livii Histor.* lib. 2. cap. 5. vol. 1. p. 93. edit. *Jo. Clerici*, Amst. 1710. In some Countries, it was of more advantage to be a favourite Slave, than to be set Free. In *Egypt* (see *Prince Cantemir's Growth, &c. of the Othman Empire*) the manner of inheriting was as follows : The dying Person excluding all his Sons made some Slave, or Captive of approv'd fidelity, his Heir, who immediately after his Master's Death, enjoy'd all his Effects, and made

- King *Pyrrhus* cur'd his splenetick
 And testy Courtiers with a Kick.
 'The *Negus*, when some mighty Lord
 240 Or *Potentate's* to be restor'd,
 And pardon'd for some great Offence,
 With which he's willing to dispence;
 First has him laid upon his *Belly*,
 Then beaten *Back* and *Side*, t' a *Jelly*;
 245 That done, he rises, humbly bows,
 And gives Thanks for the princely Blows;
 Departs not meanly proud, and boasting
 Of his magnificent *Rib-roasting*.
 The beaten *Soldier* proves most manful,
 250 That, like his *Sword*, endures the *Anvil*;
 And justly's held more formidable,
 The more his Valour's malleable:

the Sons of the deceas'd, his *Seiz* or *Grooms*; with which condition they were forc'd to be content, and to obey their Father's Slave all their Iives. This (says he) is vulgarly ascrib'd to *Joseph's* Benediction of Slaves, in force to this Day.

☆. 237, 238. *King Pyrrhus cur'd his splenetick — And testy Courtiers with a Kick.*] — *Pyrrhus* King of *Epirus*, as *Pliny* says, had this occult Quality in his 'Toe, *Pollicis in dextro Pede tactu Lienosis medebatur*, — vide *Plutarchi Op. tom. 1. edit. Lutet. Paris, 1624, p. 384.*

☆. 239. *The Negus, when some mighty Lord, &c.*] *Negus Æthiopie* Rex. vid. *Ludolfi Histor. Æthiopie. lib. 2. cap. 2. sect. 23.* Mr. *Collier* (*Dictionary*, see *Abyssinia*) gives us his several Titles. This account of the *Negus*, is true, with regard to the lower Part of his subjects. (See *Le Blanc's Travailles*, part 2. p. 203.) but the Prince of *Melinde* was the person, who punish'd his Nobility in the manner describ'd. "If a Nobleman (says *Le Blanc, Travailles*, part 2. chap. 4. p. 190. edit. 1660.) "is found guilty of a Crime, the King leads him to his Chamber, where being disrob'd, prostrate on the ground, "begging

But he that fears a *Bastinado*,
 Will run away from his own Shadow :
 255 And though I'm now in *Durance* fast,
 By our own Party basely cast,
Ransome, Exchange, Parole, refus'd,
 And worse than by the Enemy us'd;
 In close *Catasta* shut past Hope
 260 Of *Wit*, or *Valour*, to elope :
 As *Beards* the nearer that they tend
 To th' *Earth* still grow more reverend :
 And *Cannons* shoot the higher Pitches,
 The lower we let down their *Breeches* :
 265 I'll make this low dejected *Fate*
 Advance me to a greater Height.
 Quoth she, Y'have almost made me in Love
 With that which did my Pity move.

“ begging pardon ; he receives from the King's own hand certain
 “ Stripes with a Cudgel, more, or fewer in proportion to the Crime,
 “ or Services he hath done : which done, he revefts, kisses the King's
 “ Feet, and with all humility thanks him for the Favour received.”
Artaxerxes's method was much better, who when any of his No-
 bility misbehaved ; he caus'd them to be stripp'd, and their Cloaths
 to be whipp'd by the Common Hangman, without so much as
 touching their bodies, out of respect to the Dignity of the Order.
 (See Sir Roger L'Estrange's *Fables*, part 2. Moral to Fable 83.
Montaigne's Essays, vol. 2. book 2. p. 148.)

ψ. 241. *And pardon'd for some great Offence*] This and the fol-
 lowing line in the two editions of 1664. stand thus.

To his good Grace, for some Offence
 Forfeit before, and pardon'd since.

Romans lock'd up their Slaves that were to be sold.

ψ. 259. *In close Catasta shut,*] A Cage, or Prison, in which the

—— Ne fit præstantior alter

Cappadocas rigida pingues plaussisse *Catastà*.

(*Perfii Sat.* 6. 76, 77. *Casauboni Not.* p. 513, 514, 515.)

- Great *Wits* and *Valours*, like great *States*,
 270 Do sometimes sink with their own *Weights*:
 Th' *Extreams* of *Glory*, and of *Shame*,
 Like *East*, and *West* become the same :
 No *Indian Prince* has to his *Palace*,
 More Foll'wers than a *Thief* to th' *Gallows*.
 275 But if a *Beating* seem so brave,
 What *Glories* must a *Whipping* have ?
 Such great *Atchievements* cannot fail,
 To cast *Salt* on a *Woman's Tail* :
 For if I thought your *Nat'ral Talent*.
 280 Of *Passive Courage*, were so gallant,
 As you strain hard, to have it thought,
 I could grow *Amorous*, and *Dote*.
 When *Hudibras* this *Language* heard,
 He prick'd up's *Ears*, and strok'd his *Beard*:
 285 Thought he, this is the *lucky Hour*,
Wines work, when *Vines* are in the *Flow'r* ;

*. 273, 274. No *Indian Prince* has to his *Palace*—More Foll'wers than a *Thief* to th' *Gallows*.] (See *Don Quixote*, vol. 4. chap. 56. p. 560.)

*. 275, 276. But if a *Beating* seem so brave, — What *Glories* must a *Whipping* have ?] Alluding probably to the Injunction to *Sancho Pancha*, for the disenchanting of *Dulcinea del Toboso*, *Don Quixote's* Mistress, (see vol. 4. chap. 35. p. 349.) *Merlin's Speech*.

—— 'Tis *Fate's Decree*, that *Sancho* thy good *Squire*
 On his bare *bravny Buttocks* should bestow
Three thousand Stripes, and eke *Three hundred more*
Each to afflict, and *sling*, and *gall him sore*.
So shall relent the Author of her Woes ;
Whose awful Will, I of her *ease disclose*.

*. 286. *Wines* work, when *Vines* are in the *flow'r*.] Sir *Kenelm Digby* confirms this Observation. (*Discourse concerning the Cure of Wounds*

This *Crisis* then I'll set my Rest on,
And put her boldly to the *Question*.

Madam, what you wou'd seem to doubt.

290 Shall be to all the World made out ;
How I've been *drubb'd*, and with what *Spirit*
And *Magnanimity* I bear it ;
And if you doubt it to be true,
I'll stake my self down against you :
295 And if I fail in *Love* or *Troth*,
Be you the *Winner*, and take both.

Quoth she, I've heard old cunning *Stagers*
Say, Fools for *Arguments* use *Wagers* ;
And though I prais'd your *Valour*, yet
300 I did not mean to baulk your *Wit* ;
Which if you have, you must needs know
What I have told you before now,
And you b' Experiment have prov'd,
I cannot *Love* where I'm *belov'd*.

Wounds by Sympathy, p. 79.) "The Wine-Merchants (says he) ob-
" serve every where, (where there is Wine) That during the Sea-
" son that Vines are in the Flower, the Wine in the Cellar makes
" a kind of Fermentation, and pusheth forth a little white Lee
" (which I think, says he, they call the Mother of the Wine) upon
" the Surface of the Wine ; which continues in a kind of Disor-
" der till the Flower of the Vines be fallen, and then, this Agita-
" tion being ceas'd, all the Wine returns to the same state it was in
" before.

ψ. 297, 298. Quoth she, I've heard old cunning *Stagers*—Say, *Fools*
for *Arguments* use *Wagers* ;] I believe this 298th Line is quoted as
frequently in conversation as any one in *Hudibras*. Mr. *Addison* calls
it a celebrated Line, *Spectator*, N^o. 239. and from thence we may
conjecture, it was one of his finest pieces of wit in the whole Poem,
(Mr. B.) See this practice humorously exposed, *Spectator*, N^o. 145.

- 305 Quoth *Hudibras*, 'Tis a *Caprich*
 Beyond th' Infliction of a *Witch*;
 So Cheats to play with those still aim,
 That do not understand the Game.
Love in your Heart as idly burns
 310 As Fire in Antique *Roman Urns*,
 To warm the *Dead*, and vainly light
 Those only that see nothing by't.
 Have you not Power to *entertain*,
 And render *Love* for *Love* again;
 315 As no *Man* can draw in his *Breath*
 At once, and force out *Air* beneath?
 Or do you love yourself so much,
 To bear all *Rivals* else a Grutch?
 What *Fate* can lay a greater Curse
 320 That you upon your self would force?

ψ. 305. — *Caprich*,] See *Capricious*. *Junii Etym. Angel.*

ψ. 310, 311. *As Fire in Antique Roman Urns*, — To warm the *Dead*, &c.] *Panciroillus* gives the following remarkable account, of the Sepulchre of *Tullia*, *Cicero's* Daughter, (though it must be a mistake, for she was buried at *Tusculum*.) *Præparabant enim veteres Oleum incombustibile, quod non consumebatur: id nostrâ quoque ætate, sedente Paulo 3. visum fuit, invento scilicet sepulchro Tullie filie Ciceronis, in quo Lucerna fuit etiam tunc ardens, sed admissio aëre extincta: arserat autem annos plus minus 1550. (De Rebus Memorab. part 1. tit. 35. De Oleo Incombustibili, p. 124. Vid. Salmuthi Not. See Cowley's Davideis, sect. 37. vol. 2. p. 496.)* The continued burning of these Sepulchral Lamps, is endeavour'd to be accounted for, by Dr. Plot, (*Staffordshire* chap. 3. f. 57. p. 144. and his Discourse, concerning the Sepulchral Lamps of the Ancients: *Philosophical Transactions*. vol. 14. N^o 166. p. 896. See an account of Incombustible Cloth expos'd to the Fire; before the Royal Society; *Philosophical Transactions*, N^o 172. vol. 15. p. 1049. and of Rosicrucius's Sepulchre, with regard to the Burning Lamps of the Ancients; *Spectator* N^o 379.)

For *Wedlock* without *Love*, some say,
Is but a *Lock* without a *Key*.

It is a kind of *Rape* to marry
One that neglects, or cares not for ye:

325 For what does make it *Ravishment*
But b'ing against the *Mind's Consent*?

A *Rape* that is the more inhuman,
For being acted by a *Woman*.

Why are you *fair*, but to entice us
330 To *Love* you, that you may despise us?

But though you cannot *Love*, you say,
Out of your own *Fanatique Way*,

Why should you not at least allow
Those that *Love* you, to do so too?

335 For, as you fly me, and pursue
Love more averse, so I do you;

℥. 321, 322. For *Wedlock* without *Love*, some say, — Is but a
Lock without a *Key*.]

For what is *Wedlock* forced, but a *Hell*,
An Age of *Discord*, of continual *Strife*;
Whereas the contrary bringeth forth *Bliss*,
And is a *Pattern* of *Celestial Peace*.

(*Warner's Albion's England*, book 11. chap. 65. pag. 280.) *Farquhar's Beaux Stratagem*, act 3. *Spectator*, N^o 490. A remarkable instance of Conjugal Affection; *Baker's History of the Inquisition*, chap. 6. p. 39, 40. and a merry and remarkable account of the Petty King of *Canton's* marrying his *Male* and *Female Prisoners* by Lot; *Gemelli Careri's Voyage*, *Churchill's Collections*, vol. 4. p. 352.

℥. 331, 332. But though you cannot love, you say, — Out of your own *Fanatique way*.] *Fanatique* in some of the first editions: and *Fanatick* in the rest from 1700. (if not sooner) to this time, might not *Fantastick* have been as proper? as his *Mistress* expresses herself,
℥. 545, 549.

And yet 'tis no *Fantastick Pique*
I have to *Love*, nor coy *Dislike*.

And am by your own *Doctrine* taught
To practise what you call a *Fault*.

- Quoth she, If what you say is true,
340 You must fly me as I do you ;
But 'tis not what we do, but say,
In *Love* and *Preaching*, that must sway.
Quoth he, To bid me not to *Love*,
Is to forbid my *Pulse* to move,
345 My *Beard* to grow, my *Ears* to prick up,
Or (when I'm in a Fit) to Hickup :
Command me to piss out the Moon,
And 'twill as easily be done.
Love's Pow'r's too great to be withstood
350 By feeble Human *Flesh* and *Blood*.
'Twas he that brought upon his Knees.

*. 346. Or (*when I'm in a Fit*) to hickup.] A thing which he could not help : though such a thing might have been prohibited in the *Inquisition*, as well as involuntary *Sneezing* ; of which Mr. Baker, (see *History of the Inquisition*, p. 98.) gives the following instance. " A Prisoner (says he) in the *Inquisition* cough'd : the Keepers came " to him, and admonish'd him to forbear coughing, because it was " unlawful to make a Noise in that place : He answer'd, 'Twas " not in his power : However they admonish'd him a second time " to forbear it ; and because he did not, they stripp'd him naked, " and cruelly beat him : this increas'd his Cough, for which they " beat him so often, that at last he died, through the pain and anguish of the Strypes."

*. 347. Command me to piss out the Moon.] This had been an unreasonable Command, had he been even possess'd with *Pantagruel's* Romantic Faculty ; who is said to have destroyed a whole Army of *Giants*, or *Giogides* in this way ; and to have occasion'd a Deluge nine miles round : (*Rabelais's Works*, vol. 2. b. 2. ch. 28. p. 206.)

*. 355, 356. Seiz'd on his Club, and made it dwindle—T' a feeble D. Staff, and a Spindle.] Alluding to *Hercules's* Love for *Omphale*, and *Isle* :

- The *Heet'ring* Kill-Cow *Hercules* ;
 Transform'd his *Leager-Lion's* Skin
 T' a *Petticoat*, and made him spin ;
 355 Seiz'd on his *Club*, and made it dwindle
 T' a feeble *Distaff*, and a *Spindle*.
 'Twas he that made *Emperors* Gallants
 To their own *Sisters*, and their *Aunts* ;
 Set *Popes* and *Cardinals* agog,
 360 To play with *Pages* at Leap-frog :
 'Twas he that gave our *Senate* Purges,
 And fluxt the *House* of many a *Burgefs* :
 Made those that represent the *Nation*,
 Submit, and suffer *Amputation* :
 365 And all the *Grandeets* o' th' *Cabal*
 Adjourn to *Tubs*, at *Spring* and *Fall*.

Inter *Ionicas* Calathum tenuisse Puellas
 Diceris ; & Dominæ perumuisse Minas.

Deianira Herculi, *Ovid.* Ep. ix. l. 73, &c.

Sly Hermes took *Alcides* in his *Toils*,
Arm'd with a Club, and wrapt in *Lion's Spoils* ;
The surly Warriour Omphale obey'd,
Laid by his Club, and with her *Distaff* play'd.

(*Mr. Luck's Miscell. Poems*, 1736. p. 163.)

vid. *Diodori Siculi Rer. Antiquar.* lib. 5. cap. 3. *Montfaucon's Anti-*
quity explain'd, vol. 1. part 2. b. 1. ch. 9. p. 141. *Benedick* (see
Shakespear's Much ado about Nothing, vol. 1. p. 423.) speaking of
Beatrice, says, " That she would have made *Hercules* Turn Spit, yea
 and have " cleft his *Club* to have made the *Fire* too.

§. 365, 366. *And all the Grandeets o' th' Cabal — Adjourn to*
Tubs, at Spring and Fall.] See *Shakespear's Timon of Athens*, act 4.
 vol. 5. p. 274, 275, with *Mr. Warburton's Note*. *Beaumont* and
Fletcher's Knight of the Burning Pestle, edition 4to. p. 38. That the
 Stories told of some of the Godly Members, are not Slanders is cer-
 tain, from *Mr. Walker's Accounts*, in his *Hist. of Independency*. He
 calls

He mounted *Synod-Men*, and rode 'em
 To *Dirty-Lane*, and *Little Sodom* ;
 Made 'em curvet, like *Spanish* Jenets,
 370 And take the Ring at Madam ——
 'Twas he that made Saint *Francis* do
 More, than the Devil could tempt him to,

calls *Harry Martyn* Colonel of a Regiment of Horfe, and a Regiment of Whores. Colonel *Scot*, (the Brewer's Clerk) the Demolisher of Old Palaces (*Lambeth*) and Desflowerer of Young Maiden-heads before they are ripe : and relates an Intrigue of Sir *Henry Milamay's*, That pretending himself taken with the Wind Colick, he got an opportunity to insinuate himself into a Citizen's House in *Cheapside*, and tempted his Wife, and had a shameful Repulse : *Hist. of Independency*, part 2. p. 257. Nay *Cromwell* himself, whose knowledge and veracity, can scarce be disputed in this case, when he turn'd the Members out of doors, publickly called *Harry Martyn*, and Sir *Peter Wentworth*, Whoremasters : *Echard's History of England*, vol. 2. p. 275.

Here comes Sir Henry Martyn,
 As good as ewer pist ;
 This wenching Beast
 Had Whores at least
 A Thousand on his List.

Collection of Loyal Songs, vol. 2. p. 7.

Y. 367, 368. He mounted *Synod-men*, and rode them — *Ta Dirty-lane, and Little Sodom.*]

Made Zealots of hair-brain'd Letchers,
 And Sons of Aretine turn Preachers :
Kimbolton, that rebellious Boanerges,
 Must be content to saddle Dr. Burges ;
 If Burges got a Clap, 'tis ne'er the worse,
 But the Fifth time of his Compurgatours.

(*Cleveland upon the mixt Assent* ly, Works, p. 45.) 'Tis remarkable, that the Knight a stickling *Synodist*, could not forbear acknowledging, that *Synod-men* had sometimes stray'd to *Dirty-lane*, and *Little-Sodom* : The Satire is more pungent out of his mouth. (M. B.) Qu. whether by *Little Sodom*, he does not allude to what Mr. *Walker* (*History of Independency*, part. 2. p. 257.) calls, " the New Statef-men's new-erected *Sodomies*, and the *Spinstries*, at the *Mulberry-Garden* at *St. James's*."

Y. 370. And take the Ring at Madam ——] *Stennet* was the Person whose Name was dash'd (says Sir *Roger L'Estrange*, *Key to Hudibras*.)

In cold and frosty Weather grow
 Enamour'd of a Wife of *Snow* ;
 375 And though she were of *Rigid* Temper,
 With melting *Flames* accost, and tempther :
 Which after in *Enjoyment* quenching,
 He hung a *Garland* on his *Engine*.

Hudibras) “ Her Husband was by profession a *Broom-man*, (and Lay Elder : see *Key to a Burlesque Poem* of *Butler's*, p. 12.) “ She “ follow'd the laudable employment of Bawding ; and managed “ several Intrigues for those Brothers and Sisters, whose Purity consisted chiefly in the Whiteness of their Linnen,” she was of the same stamp with *Widow Purecraft*, in *Ben Johnson's Bartholomew Fair*, act 5. sc. 2.

ψ. 371. *'Twas he that made Saint Francis do, &c.*] *St. Francis*, was Founder of the Order of *Franciscans* in the Church of *Rome*, and Mr. *Butler* has scarce reach'd the extravagancy of the *Legend Bonaventure* (says the Learned Mr. *Wharton*, *Enthusiasm of the Church of Rome*, 1688. p. 109.) “ gives the following Story of *Saint Francis*. The Devil putting on one night a handsome Face, peeps “ into *St. Francis's* Cell, and calls him out : The Man of God presently knew by Revelation, that it was a Trick of the Devil ; “ who by that artifice tempted him to Lust ; yet he could not hinder the effect of it ; for immediately a grievous Temptation of “ the Flesh seizeth on him : To shake off this, he strips himself “ naked, and begins to whip himself fiercely with his Rope. Ha, “ Brother Ass (saith he) I will make you smart for your rebellious “ Lust ; I have taken from you my *Frock*, because that is sacred, “ and must not be usurp'd by a Lustful Body : if you have a mind “ to go your ways in this naked condition, pray go. Then being “ animated by a wonderful Fervour of Spirit, he opens the door, “ runs out, and rolls his naked body in a great heap of *Snow* : next “ he makes seven *Snow-balls*, and laying them before him, he thus “ bespeaks his Outward Man. Look you, this great *Snow-ball* is your “ *Wife*, these Four are your Two Sons and Two Daughters, the other “ two are a Man and a Maid, which you must keep to wait on them. “ Make haste and clothe them all, for they die with Cold : But if you “ cannot provide for them all, then lay aside all thought of Marriage, “ and serve God alone.” Now see the Merits of rolling in the *Snow*, (saith Mr. *Wharton*) “ the Tempter being conquer'd departs, and “ the Saint returns in triumph to his Cell.” (See *Misson*, vol. 1. p. 271.) Less Scrupulous were the *Beguins*, of *St. Francis's* Order, who held, “ That to kiss Women, and to embrace them, provided “ they did not consummate the Carnal Sin, was highly meritorious.”

see

Quoth she, if *Love* have these Effects,
380 Why is it not forbid our *Sex* ?

Why is't not damn'd, and interdicted,
For *Diabolical* and Wicked ?

And sung, as out of 'Tune, against,
As *Turk* and *Pope* are by the Saints ?
385 I find, I've greater Reason for it,
Than I believ'd before, t'abhor it.

Quoth *Hudibras*, these sad Effects
Spring from your *Heathenish* Neglects
Of *Love's* great Pow'r, which he returns

See *Baker's History of the Inquisition*, chap. 5. p. 28. The *Cordeliers* 'tell a Story of their Founder, *Saint Francis*, "That as he pass'd the Streets in the dusk of the Evening, he discover'd a young Fellow with a Maid in a corner: upon which the Good Man (say they) lifted up his Hands to Heaven, with a secret Thanksgiving, that there was so much *Christian Charity* in the World: the Innocence of the Saint, made him mistake the Kiss of a Lover, for the Salute of Charity." (*Spectator*, N^o. 245) Less charitable was *Chalcondylas*, an *European Historian*, and *Christian*, upon the Custom of saluting Ladies upon a Visit, who reports, "That it is an universal Custom among the *English*, that upon an Invitation to a Friend's house, the Person invited should, in compliment, lie with his Neighbour's Wife: (see Mr. *Baker's Reflections upon Learning*, chap. 10.)

ψ. 393, 394. *This made the beauteous Queen of Crete — To take a Town Bull for her Sweet.*] Thus *Ovid* represents it, *Epist. Heroid. Ep. 4.* 57, 58.

Pasiphaë mater, decepto subdita Tauro,

Enixa est utero crimen onusque suo.

vid. *Ovid. de Arte Amandi*, lib. 1. 295. *Remed. Amor.* 63. *Taurus* a Servant of *Minos*, King of *Crete*, got his Mistress *Pasiphaë* with Child, (whence the Infant was call'd *Minotaurus*) which occasion'd this Fable.

ψ. 397, 398. *Others to prostitute their great Hearts — To be Baboons and Monkeys Sweet-hearts.*] See some instances of this, in *Le Blanc's Voyages*, &c. edit. 1660. p. 80. and Dr. *Gemelli Careri's Voyage round the World*, part 3. b. 2. chap. 2. *Churchill's Collections*, vol. 4. 217, 218. edit. 1732. (See *Sempronio's Words to Calisto*; *Spanish Bard.* 1631, p. 7.) Sir *John Birkenhead* alludes to something

- 390 Upon your selves with equal Scorns ;
 And those who worthy *Lovers* flight,
 Plagues with prepost'rous Appetite :
 This made the beauteous *Queen of Crete*
 To take a *Town-bull* for her *Sweet* :
 395 And from her Greatness stoop so low,
 To be the Rival of a Cow :
 Others to prostitute their great *Hearts*,
 To be *Baboons* and *Monkeys* Sweet-hearts :
 Some with the Dev'l himself in League grow
 400 By's Representative a *Negro*.

thing that happened in those times, as bad as this. (*Paul's Church-Yard*, class. 1. f. 13.) "*Cujum pecus ?* The Law of *Cosin Germans* clear'd in this Case. An Elder's Maid took a *Mastiff Dog* ; an "*Independent Corporal* espous'd a Bitch ; may not the *Presbyterian* Dog's Son, marry the *Independent* Bitche's Daughter, they being "*Brother's and Sister's Children ?* upon which he remarks in the Margin ; *Scribi expedit, scribere tamen horreo, quod vel perpetrassè Psuat-Sancti non verentur*. This, as *Cervantes* observes upon an other occasion, (*Don Quixote*, vol. 1. ch. 7. p. 228.) was so odd, and intricate a medley of kindred, that it would puzzle a *Convocation of Casuists*, to resolve the Degrees of *Consanguinity*. This is expos'd in a Tract, intitled, *The Marquis of Argyle's Last Will and Testament*, published 1691. p. 6. "Item, for a perpetual Memory of *Presbytery*, I give a Hundred Pound for the casting of the Figure of "the Dog in Brass, that lay with the Elder's Maid, to be placed, "where the last *Provincial Classis* was held in London, as a Desk for "the Directory." See the *Four-legg'd Elder* : or, *a Relation of a horrible Dog and an Elder's Maid ; Collection of Loyal Songs against the Rump*, vol. 2. p. 14. *The Four-legg'd Quaker* : (*Ralph Green*) *Collection of Royal Songs*, vol. 1. p. 231. 235.

ψ. 399, 400. *Some with the Dev'l himself in League grow, — By's Representative a Negro.*] Alluding probably to *Tamora* Queen of the *Goths*, (afterwards Wife to the Emperour *Saturninus*) and *Aaron* the Moor, her Gallant : by whom she had a *Black Child*. (*Shakeſpear's Titus Andronicus*, act 4.) This kind of coupling is girded by *Jago* (in *Othello*, *Moor of Venice* : *Shakeſpear*, vol. 7. p. 377.) to *Brabantio*, "Z——— d, Sir, — you'll have your Daughter cover'd "with a *Barbary Horse*, you'll have your *Nephews* neigh to you ; you'll "have *Courſers* for *Colins*, and *Gennets* for *Germans*.

'Twas this made *Vestal*-Maid love-sick;
 And venture to be bury'd quick :
 Some by their *Fathers* and their *Brothers*

ŷ. 401, 402. 'Twas this made *Vestal*-Maid's love-sick,— And venture to be bury'd Quick.] The *Vestal Virgins* (if they broke their Vow of Virginity) were buried alive in a place without the City Wall, allotted for that peculiar use, (*Plutarch* in *Num.*) and thence it was called, *Campus Sceleratus*, according to *Festus*. This was generally the practice, tho' there are some few Exceptions to the Rule. *Jurvenal* condemns *Crispinus* for deflouring a *Vestal Virgin*, though he had interest enough with *Domitian*, to prevent the usual Punishment.

Nemo malus felix, minimè corruptor, & idem
 Incestus, cum quo Vittata nuper jacebat
 Sanguine adhuc vivo, terram subitura sacerdos.

Juv. Sat. 4. ŷ. 8, 9, 10.

No ill Man's happy, least of all is He
 Whose study 'tis to corrupt Chastity:
 Th' Incestuous Brute, who the wild *Vestal Maid*
 But lately to his impious bed betray'd,
 Who for her Crimes, if Laws their Course might have;
 Ought to descend alive into the Grave— Mr. Dryden.

Dr. Middleton (*Life of Cicero*, vol. 1. p. 144) says that *Catiline* was suspected of an Incestuous Commerce with *Fabia*, one of the *Vestal Virgins*, and Sister to *Cicero*; but upon her Tryal, either through her Innocence, or Authority of her Brother, she was acquitted. See the remarkable Proof of *Tuccia's* Innocence. *Plinii Nat. Hist. lib. 28. cap. 2. Valer. Maxim. lib. 8. cap. 2. Dion. Halic. Antiqu. Rom. lib. 2. p. 124. edit. Oxon. 1704. Wier. de Praestig. Damon. lib. 2. cap. 7. p. 175. Fortanini de Antiquitat. Hortae cap. 9. p. 180. edit. Romæ, 1723.* This severe condition was recompenc'd with several considerable Privileges: for on account of which, I beg leave to refer the Reader to the following Authorities. *Alexand. ab Alexandro*, lib. 5. cap. 12. *Plutarch. in Num. Dionys. Halicarn. Antiqu. Rom. passim; Montfaucon's Antiquity explain'd*, vol. 2. part. 1. b. 1. chap. 8. p. 20. *Kennet's Antiq. of Rome*, part. 2. chap. 6. Those that corrupted a *Vestal Virgin*, were whipp'd to Death. *Vid. Dionys. Halicarnas. Antiq. Rom. lib. 8. p. 533. id. ib. p. 571.*

ŷ. 403. Some by their *Fathers*.]

Myrrha Patrem, sed non quo filia debet, amavit.

Ovid. de arte amandi, lib. 1. 285.

Incest was but too common in those times; Mr. *Whitelock* (*Memorials*, 2^d edit. p. 148.) makes mention of a person in *Kent*, who in
 the

To be made *Mistresses* and *Mothers*.

405 'Tis this that proudest *Dames* enamours
On *Lacquies*, and *Valets de Chambres* ;

the year 1647, married his Father's Wife, and had a Child by her; a remarkable instance of this kind, is that of *Lucretia* Daughter of Pope *Alexander* the Sixth, who not only lay with her Father, (not unknown to him) but with her Brother the Duke of *Candy*, who was slain by *Cæsar Borgia*, for being his Rival in his Sister's Bed : of whom this *Epitaph* was wrote,

Hic jacet in tumulo, *Lucretia* nomine, fed re
Thais, *Alexandri* Filia, Sponsa, Nurus.

Here *Lucrece* lies, a *Thais* in her Life,
Pope *Sixtus*' Daughter, Daughter-in-Law, and Wife.

vid. *Wolfii* *Lectio. Memorab. par.* 1. pag. 935. Mr. *George Sandys*'s notes on the 10th book of *Ovid's Metamorphosis*, p. 199. edit. 1640. See *J. Taylor's* Works, p. 93. But the most remarkable Story of this kind may be met with in *Henry Stephens's* *Prep. Treat. to his Apology for Herodotus*, 1. book chap. 12. from the *Queen of Navarre's* *Narrations* : to which I refer the Reader : and of the *Dogzim* or *Dru-fians*, *Purchase his Pilgrims*, vol. 5. p. 220. and of the King of *Benin*, who makes Wives of his Daughters as soon as grown up : and the *Queens* with the like incestuous abomination use their Sons, ib. vol. b. 6. p. 716. vid. *Ferchard*, — 54 *Reg. Scot. Buchanani* *Rer. Scoticar. hist. lib.* 5. chap. 41.

Ibid. ——— *And their Brothers.*] Alluding probably either to the Fabulous Incest of *Jupiter*, and his Sister *Juno*. *Epist. Heroid Ovidii* 4. *Phædra Hippolyto*, 133, 134. or the Story of *Biblis* and *Caunus*, (*Ovid. de Arte Amandi*, lib. 1. 283. *Oldham's Poems* 6th edit. p. 104.) or to *Ptolomy Philadelphus*, King of *Egypt*, who married his Sister *Arfinoë* ; (see *Dean Prideaux's* *Connection*, folio edit. vol. 2. p. 18. *Sexti Philosophi Pyrrhon. Hypot.* lib. 1. p. 31. lib. 3. p. 153. 158. edit. 1621.) or the *Inguas* of *Peru*, who married their own Sisters, (*Acosta's* *Natural and Moral Hist. of the Indies*, lib. 6. ch. 12. p. 455. *Purchase his Pilgrims*, part 4. book 7. p. 1478.) vid. *plura Gruteri Fax Art.* tom 2. p. 998. 1136.

Y. 405, 406. 'Tis this that proudest *Dames* enamours — On *Lacquies*, and *Varlets des Chambres*.] *Varlets des Chambres*, in all edit. to 1704. inclusive. *Varlet*, Servus, idem cum *C. Valet*, pro quo tamen *Varlet* scribebant, sicuti ostendit *Menagius*. vid. *Junii Etymologic. Anglican.* This Foible in the French Ladies, is banter'd, by *Baron Polnitz*, *Memoirs*, vol. 2. p. 274, 275. See *Gayton's* Notes upon *Don Quixote*, book 3. ch. 10. p. 141. *Spectator*, N° 45.

Y. 408.

Their haughty *Stomachs* overcomes,
 And makes 'em stoop to dirty *Grooms* ;
 To flight the *World*, and to disparage
 410 *Claps, Issue, Infamy, and Marriage.*

Quoth she, these Judgments are severe,
 Yet such as I should rather bear,
 Than trust Men with their *Oaths*, or prove
 Their *Faith* and *Secresy* in *Love*.

415 Says he, there is as weighty Reason
 For *Secresy* in *Love*, as *Treason*.
Love is a *Burglarer*, a *Felon*,
 That at the *Windore-Eye* does steal in
 To rob the *Heart*, and with his Prey
 420 Steals out again a closer Way,
 Which whosoever can discover,

†. 408. *And makes 'em stoop to dirty Grooms.*]

*For, if Inconstancy doth keep the Door,
 Lust enters, and my Lady proves a Whore :
 And so a Bastard to the World may come,
 Perhaps begotten by some Stable Groom :
 Whom the fork-headed, her cornuted Knight,
 May play, and dandle with, with great delight.*

(*John Taylor's Motto*, Works, p. 52. See *Spanish Bawd*, a Tragick-Comedy, act 1. p. 6. London 1661.)

†. 417, 418. *Love is a Burglarer, a Felon.* — *That at the Windore-Eye does steal in*] Thus it stands in all edit. to 1684. inclus. altered to *Window-Eye*, edit. 1700. restored again 1726, if not sooner, alluding to the Laws against Burglary, which is breaking, or entering a Mansion-House by Night, either by breaking open a Door, or opening a Window, with an intent to commit some Felony there ; (see *Wood's Institut. of the Common-Law*, book 3. ch. 1. *Jacob's Law Dictionary*)

†. 429, 430. 'Tis like that sturdy Thief, that stole — *And dragg'd Beasts backwards into's Hole :*] Alluding to the Story of *Cacus*, who robb'd *Hercules*. At furis *Caci mens effera*, &c. *Virgil. Æn.* lib. 8. 205, &c.

Allur'd

He's sure (as he deserves) to suffer.

Love is a Fire, that burns, and sparkles
In *Men*, as nat'rally as in *Charcoals*,

425 Which sooty *Chymists* stop in Holes
When out of Wood they extract Coles;
So *Lovers* should their *Passions* choak,
That though they burn, they may not smoak.
'Tis like that sturdy *Thief*, that stole

430 And dragg'd Beasts backwards into's Hole:
So *Love* does *Lovers*; and us *Men*
Draws by the Tails into his Den;
That no *Impression* may discover,
And trace t' his *Cave*, the wary *Lover*.

435 But if you doubt I should reveal
What you entrust me under Seal,

*Allur'd with hope of Plunder, and intent
By Force to rob, by Fraud to circumvent:
The brutal Cacus, as by chance they stray'd,
Four Oxen thence, and four fair Kine convey'd;
And lest the printed Footsteps might be seen,
He dragg'd them backwards to his rocky Den:
The Tracks averse, a lying notice gave,
And led the Searcher backward from the Grave.*

Mr. Dryden.

Vid. *Juven. Sat.* 5. l. 125, &c. *Livii Histor.* lib. 1. ch. 7. *Propertii Eleg.* 10. lib. 4. *Erasmi adag. chil.* 2. cent. 1. prov. 19. *Waller's Poem* on taking of *Salle*, Mr. *Fenton's* edit. 4^{to} p. 15.

ψ. 435, 436. But if you doubt I should reveal — What you entrust me under Seal.] Might he not have in view, the 113th canon of 1603. by which 'tis enjoyned; that secret Sins confessed to the Minister, should not be revealed by him; (unless they were such Crimes as by the Laws of this Realm his own Life might be call'd in question for concealing them) under pain of Irregularity: which was suspension from the execution of his Office. *Multo enim latius sigilli secretum, quam sigillum Confessionis virum innodat: in omni enim casu Confessionis sigillum sive de crimine committendo, sive com-*

I'll prove myself, as close, and vertuous,
As your own *Secretary Albertus*.

- Quoth she, I grant you may be close
440 In hiding what your Aims propose :
 Love-Passions are like *Parables*,
By which Men still mean something else :
 Though *Love* be all the World's Pretence,
 Money's the *Mythologique* Sense,
445 The real Substance of the Shadow,
 Which all Address, and Courtship's made to.
 Thought he, I understand your *Play*,
 And how to quit you your own Way ;
 He that will win his *Dame*, must do
450 As *Love* does, when he bends his *Bow* :
 With one Hand thrust the *Lady* from,
 And with the other pull *her* Home.
I grant, quoth he, *Wealth* is a great
Provocative to am'rous Heat :

missio, tam hæresis, quam perduellionis crimine est obligatorium: non sic autem hominem sigillum secreti attingit. (*Jo. Majoris de Gest. Scotor. lib. 5. fol. 88.*) See a remarkable form of *Popish Confession. Glossary to Robert of Gloucester's Chronicle*, by Mr. Hearne, p. 683. and an account of the great secrecy of the *Venetian Nobility, Boccalini's Advertisements from Parnassus*, cent. 1. Advert. 25.

§. 438. As your own *Secretary Albertus*.] *Albertus Magnus* was Bishop of *Ratisbon*, he flourish'd about the year 1260. and wrote a book *De Secretis Mulierum*. See a further account of him, *Fabricii Bibliothec. Græc. lib. 6. cap. 9. vol. 13. p. 45*.

§. 443, 444. Though *Love* be all the *World's* pretence, — *Money's* the *mythologique* Sense.] See this exemplify'd, in the case of *Inkle* and *Farico. Spectator*, N^o xi.

§. 460. At their own *Weapons* are outdone.] i. e. The splendour of Gold is more refulgent, than the rays of those *Luminaries*. (*Mr. W.*)
§. 465.

- 455 It is all *Philters*, and high Diet,
 That makes *Love* rampant, and to fly out :
 'Tis Beauty always in the Flower,
 That buds and blossoms at Fourscore :
 'Tis that by which the *Sun* and *Moon*,
 460 At their own Weapons are out-done :
 That makes *Knights Errant* fall in Trances,
 And lay about 'em in *Romances* :
 'Tis *Virtue*, *Wit*, and *Worth*, and all
 That Men *Divine* and *Sacred* call :
 465 For what is *Worth* in any Thing,
 But so much *Money* as 'twill bring ?
 Or what but *Riches* is there known,
 Which Man can solely call his own ;
 In which, no Creature goes his half,
 470 Unless it be to *squint* and *laugh* ?
 I do confess, with *Goods* and *Land*,
 I'd have a Wife at second Hand ;

ψ. 465, 466. *For what is Worth in any Thing,—But so much Money as 'twill bring ?*] A covetous Person (says the *Tatler*, N° 122.) in *Seneca's Epistles*, is represented as speaking the common Sentiments of those, who are possess'd with that Vice, in the following Soliloquy. “ Let me be call'd a Base Man, so I am called a Rich one: if a Man is Rich, who asks if he be good ? the Question is, “ How much we have ; not from whence, or by what Means we “ have it : Every one has so much Merit as he has Wealth. For “ my part, Let me be Rich, Oh ye Gods ! or let me die : The man “ dies happily, who dies increasing his Treasure : There is more “ pleasure in the Possession of Wealth, than in that of Parents, Children, Wife, or Friends.”

ψ. 470. *Unless it be to squint, &c.*] * *Pliny* in his *Natural History* affirms, that *Uni animalium homini oculi depravantur, unde Cognomina Strabonum & Pætorum*, lib. xi. cap. 37.”

ψ. 471, 472. *I do confess, with Goods and Land,—I'd have a Wife at second-hand*] By this one might imagine, that he was much

And such you are : Nor is't your Person
 My Stomach's set so *sharp*, and *fierce* on ;
 475 But 'tis (your better Part) your *Riches*,
 That my enamour'd Heart bewitches ;
 Let me your Fortune but possess,
 And settle your Person how you please,
 Or make it o'er in *Trust* to th' *Devil*,
 480 You'll find me *reasonable* and *civil*.

Quoth she, I like this Plainness better,
 Than false *Mock-Passion*, *Speech*, or *Letter*,
 Or any Feat of *Qualm* or *Sowning*,
 But *Hanging* of yourself, or *Drowning* ;
 485 Your only Way with me, to *break*

of the mind of a Rakish Gentleman: who being told by a Friend, (who was desirous of having him married, to prevent his doing worse) That he had found out a proper Wife for him: his Answer was, Prithee, whose Wife is she? Captain *Plume* seems to have been in the same way of thinking. (*Recruiting Officer*, by *Farquhar*, act 1. p. 14.)

475. But 'tis (your better part) your *Riches*,] *Petruchio* (see *Shakespeare's, Taming the Shrew*, Works vol. 2. p. 291.) argues upon this head in the following manner. "Signior *Hortensio*, 'twixt such
 " Friends as us, few words suffice; and therefore, if you know one
 " Rich enough, to be *Petruchio's* Wife (*As Wealth is th' Burthen of*
 " *my wooing Dance*)

" Be she as foul as was *Florentius's* Love,
 " As old as *Sibyl*, and as curst and shrewd
 " As *Socrates's* *Xantippe*, or a worse,
 " She moves me not, or not removes at least,
 " Affection's edge in me: were she as rough
 " As are the swelling *Adriatic Seas*,
 " I come to wive it wealthily in *Padua*,
 " If *wealthily*, then *happily* at *Padua*.

Grumio.—"Why give him Gold enough, and marry him to a
 " *Puppet*, or an *Aglet-Baby*, or an *Old Trot* with ne'er a Tooh in
 " her head, though she have as many Diseases as two and fifty
 " Horses. Why nothing comes amiss, so Money comes withal."

Your Mind, is *breaking* of your Neck :
 For as when *Merchants* break, o'erthrown
 Like *Nine-pins*, they strike others down :
 So, that would break my *Heart*, which done,
 490 My tempting *Fortune* is your own.
 These are but *Trifles*, ev'ry *Lover*
 Will damn himself, over and over,
 And greater *Matters* undertake
 For a less worthy *Mistress*'s sake :
 495 Yet th' are the only *Ways* to prove
 Th' unfeign'd *Realities* of *Love* ;
 For he that hangs, or beats out's Brains,
 The *Devil's* in him if he feigns.

(See *Cacofogo* in *Fletcher's Rule a Wife, and have a Wife*, ed. 1640. p. 31.)

Ÿ. 477, 478. *Let me your Fortune but possess,— And settle your Person how you please,*] Much of this Cast was Esq; *Sullen*, (see *Farquhar's Beaux-Stratagem*, act 4. p. 70.) who offered his Wife to another, with a Venison Pasty into the bargain. But when the Gentleman desired to have her Fortune, “ Her Fortune! (says *Sullen*) “ why “ Sir, I have no quarrel with her Fortune, I only hate the Woman, “ Sir, and none but the Woman shall go.” And under this disposition, *Sir Hudibras* would have been glad to have embraced the Offers of that Lady (see *Earl of Strafford's Letters*, vol. 1. p. 262.) “ who offered the Earl of *Huntington* 500*l.* a year during his Life, “ and 6000*l.* to go to Church and marry her: and then at the “ Church-door to take their leaves, and never see each other after.” or the old *French* Marchioness of *De L—* who married the young *Marquis de L—t.* See *Baron de Polnitz Memoirs*, vol. 2. p. 285.

Ÿ. 483. — *Sawning,*] Thus it stands in all Editions to 1684. inclusive, altered to *Swooning* 1700.

Ÿ. 497, 498. *For he that hangs, or beats out's Brains,—The Devil's in him, if he feigns.*] No one could have thought otherwise, but *Young Clincher*, (see *Farquhar's Constant Couple*, edit. 1728. p. 55.) who when he met *Errand* the Porter, that had exchanged Cloths with his Elder Brother, to help him out of a scrape, and was told by him, “ That his Brother was as *Dead as a Door Nail*, he having

Quoth *Hudibras*, This Way's too rough
 500 For meer *Experiment*, and *Proof* ;
 It is no jesting trival Matter,
 To swing i' th' Air, or dounce in Water,
 And, like a Water-Witch, try *Love* ;
 That's to destroy, and not to prove :
 505 As if a Man should be dissected,
 To find what Part is disaffected :
 Your better Way is to make over
 In *Trust*, your Fortune to your *Lover* ;
Trust, is a *Trial*, if it break,
 510 'Tis not so desp'rate as a *Neck* :
 Beside, th' *Experiment's* more certain,
 Men venture *Necks* to gain a Fortune :
 The Soldier does it ev'ry Day
 (Eight to the Week) for Six-pence Pay ;
 515 Your Pettifoggers damn their Souls,

“ given him seven Knocks on the Head with a Hammer : put
 “ this Query, Whether his Brother was dead in Law, that he might
 “ take possession of his Estate ? or Young *Loveless* : see the Dia-
 logue between him, and his Elder Brother in Disguise. (*Scornful
 Lady*, by *Beaumont and Fletcher*, act 2.)

y. 507, 508. *Your better way, is to make over—In trust, your For-
 tune to your Lover.*] This was not much unlike the Highwayman's
 advice to a Gentleman upon the Road : *Sir, be pleased to leave your
 Watch, your Money and Rings with me, or by—you will be robb'd.*

y. 513, 514. *The Soldier does it ev'ry day—(Eight to the Week) for
 Six-pence pay.*] (these two, and the four following lines, added 1674.)
 If a Soldier received Six-pence a day, he would receive Sexen Six-
 pences for Seven Days, or one Week's pay : but if Six-pence per
 Week of this Money be kept back for Shoes, Stockings, &c. then
 the Soldier must serve one day more, viz. Eight to the Week, be-
 fore he will receive Seven-Six-pences, or One Week's pay clear.
 (Dr. W. W.)

To share with Knaves, in cheating Fools:
 And Merchants, vent'ring through the Main,
 Slight, Pirates, Rocks, and Horns, for Gain:
 This is the Way I advise you to,
 520 Trust me, and see what I will do.

Quoth she, I should be loth to run
 Myself all th' Hazard, and you none,
 Which must be done, unless some *Deed*
 Of your's aforesaid do precede;
 525 Give but yourself one gentle *Swing*
 For Trial, and I'll cut the *String*:
 Or give that rev'rend *Head* a Maul,
 Or two, or three, against a Wall;
 To shew you are a Man of Mettle,
 530 And I'll engage myself to *settle*.

Quoth he, My Head's not made of Brass,
 As Friar Bacon's Noddle was:

§. 517. *And Merchants vent'ring through the Main.*] See *Spectator*, N^o 450.

§. 325, 326. *Give but yourself one gentle Swing — For trial, and I'll cut the String.*] 'Tis plain from *Hudibras's* refusal to comply with her Request, that he would not have approv'd that *Antique Game* invented by a People among the *Thracians*, who hung up one of their Companions in a Rope, and gave him a Knife to cut himself down; which if he fail'd in, he was suffer'd to hang till he was dead, (*Memoirs of Martin Scriblerus*, book 1. ch. 6.).

§. 531, 532. *Quoth he, My Head's not made of Brass, — As Friar Bacon's Noddle was.*] * The Tradition of Friar Bacon and the Brazen Head, is very commonly known; and, considering the Times he liv'd in, is not much more strange than what another great Philosopher, of his Name, has since deliver'd of a Ring, that being ty'd in a String, and held like a Pendulum in the middle of a Silver Bowl, will vibrate of itself, and tell exactly against the

Nor (like the *Indian's* Skull) so tough,
 That, *Authors* say, 'twas *Musket-Proof*:
 535 As it had need to be, to enter
 As yet, on any new *Adventure*:
 You see what *Bangs* it has endur'd,
 That would, before new *Feats*, be cur'd:
 But if that's all you stand upon,
 540 Here strike me *Luck*, it shall be done.
 Quoth she, the *Matter's* not so far gone

Sides of the Divining Cup, the same Thing with, *Time is, Time was, &c.*" See the Story of *Friar Bacon* banter'd by Chaucer, in his *Yeoman's Tale*, fol. 57. edit. 1602. 'tis explain'd by Sir *Tho. Browne*, *Vulgar Errours*, b. 7. ch. 17. f. 7. in the following manner. "Every
 "Ear, (says he) is fill'd with the Story of *Friar Bacon*, that made
 "a *Brazen Head* to speak these Words: *Time is*, Which though
 "they want not the like relation, is surely too literally received;
 "and was but a mystical Fable, concerning that *Philosopher's* great
 "Work, wherein he eminently laboured; implying no more by
 "the *Copper Head*, than the Vessel, where it was wrought: and by
 "the Words it *spake*, than the Opportunity to be watch'd about
 "the *Tempus Ortus*, or Birth of the Mystical Child, or *Philosophi-*
 "cal King of *Lullius*: the rising of the *Terra Foliated* of *Arnoldus*;
 "when the Earth sufficiently impregnated with the Water, ascend-
 "eth *White*, and *Splendent*; which not observed, the Work is irre-
 "coverably lost, according to that of *Petrus Bonus*: *Ibi est Ope-*
 "ris *Perfectio, aut Annihilatio, quoniam ipsa die oriantur Elementa*
 "simplicia, depurata, quæ egent statim compositione, antequam volent
 "ab igne. Now letting slip this Critical Opportunity, he miss'd the
 "intended Treasure: which had he obtain'd, he might have made
 "out the tradition, of making a *Brazen Wall* about *England*, that
 "is, the most powerful Defence, or strongest Fortification, which
 "Gold could have effected." (Vid. *Wieri Lib. Apologetic. de Præstig.*
Dæmon, &c. Mr. *Stow* (*History*, republish'd by *Howes*, p. 302.) makes
 mention of a *Head of Earth*, made at *Oxford*, by the Art of *Ne-*
romancie in the Reign of *Edward the Second*, "That, at a time ap-
 "pointed, spake these words: *Caput decidetur; The Head shall be*
 "cut off: *Caput elevabitur; The Head shall be lift up: Pedes ele-*
 "vabuntur supra Caput; *The Feet shall be lifted above the Head.*
 "See an account of *Inchanted Heads*, [*Don Quixote*, vol. 4. ch.
 62. p. 626. *History of Valentine and Orson*, chap. 20. p. 98, &c.
 and *Naudæus's History of Magic*, translated by *Davies*, cha. 17. who
 pretends

As you suppose, *Two Words t' a Bargain* ;
 That may be done, and time enough,
 When you have given downright Proof ;
 545 And yet 'tis no *Fantastick Pique*
 I have to *Love*, nor coy *Dislike* ;
 'Tis no implicit, nice *Aversion*
 T' your *Conversation*, *Mien*, or *Person*,
 But a just Fear, lest you should prove
 550 False, and perfidious in *Love* :

pretends to account rationally for these *Miraculous Heads*, ch. 18. pag. 249.

ŷ. 533, 534. *Nor like the Indian's Skull so tough — That Authors say, 'twas Musket-proof.*] Oviedo, in his *General History of the Indies*. (See *Purchase his Pilgrims*, part 3. ch. 5. p. 593.) observes, "That *Indian Skulls* are four times as thick as other men's: so that coming to Handy-strokes with them, it shall be requisite not to strike them on the Head with Swords, for many Swords have been broken on their Heads with little hurt done." Dr. *Bulwer* observes, (from *Purchase*, see *Artificial Changeling*, scene 1. p. 42.) "That *Blockheads* and *Loggerheads* are in request in *Brasil*, and Hel-mets are of little use, every one having a natural Murian of his Head: for the *Brasilians* Heads some of them are as hard as the Wood that grows in the Country, for they cannot be broken." R. Higden (in his *Polychronicon*, translated by Trevisa, lib. 2. ch. 1. fol. 58.) mentions an Englishman, one *Thomas Haward* of *Barkley*, "who had in the Moold of his Hede Polle, and Forehede, but one Bone, all whole, therefore he maye well suffice greete Blows above his Hede without hurt." (the Skull of a Man above three quarters of an Inch thick, found at St. *Katharine's Cree Church*. See *Stow's Survey of London*, by Mr. *Strype*, book 2. p. 65.) The Author of the printed Notes, on the contrary observes, "That there are *American Indians*, among whom there are some whose Skulls are so soft, to use their Author's words," *ut Digito perforari possint.*"

ŷ. 539, 540. *But if that's all you stand upon, — Here strike me Luck, it shall be done.*] This expression used by *Beaumont and Fletcher*, *Scornful Lady*, act 2. And this unpolite way of courting, seems to be banter'd by *Shakspear*. (1st Part of *Henry 6th*, act 5. vol. 4. p. 195.)

"So worthless Peasants bargain for their Wives,
 "As Market-men for Oxen, Sheep, and Horse;
 "But Marriage is a matter of more worth."

ŷ. 552.

For if I thought you could be true,
I could *love* twice as much as you.

Quoth he, my Faith as *Adamantine*,
As Chains of *Destiny*, I'll maintain :

- 555 True as *Apollo* ever spoke,
Or *Oracle* from Heart of *Oak* ;
And if you'll give my *Flame* but vent,
Now in close hugger-mugger pent,
And shine upon me but benignly,
560 With that one, and that other *Pigsney*,
The *Sun* and *Day* shall sooner part,
Than *Love*, or you, shake off my Heart ;
The *Sun*, that shall no more dispence
His own, but *your* bright Influence ;
565 I'll carve your Name on Barks of *Trees*,
With *True-love-knots*, and *Flourishes* ;

ψ. 552. *I cou'd love twice as much as you.*] The Widow is practicing Coquetry, and Dissimulation, in the highest perfection ; she rallies, and sooths the Knight, and in short plays all the Arts of her Sex upon him : He alas ! could not penetrate through the Disguise ; but the false Hopes she gives him, make him joyous, and break out into rapturous Asseverations of the Sincerity of his Love : the Extacy he seems to be in, betrays him into gross Inconsistencies : the Reader may compare his Speech which immediately follows, with what goes before ψ. 473, &c. but this Humour and Flight in him may be excused, when we reflect, that there is no other way to be reveng'd of a *Coquet*, but by retorting Fallacies and Coquetry. (Mr. B.)

ψ. 553, 554. *Quoth he, my Faith as Adamantine, — As Chains of Destiny, I'll maintain.*] See *Spanish Māndevile*, 4th Dis. fol. 101, &c.

ψ. 556. *Or Oracle, &c.*] * *Jupiter's Oracle in Epirus, near the City of Dodona, Ubi Nemus erat Jovi sacrum, Querneum totum, in quo Jovis Dodonæi templum fuisse narratur.*"

ψ. 559, 560. *And shine upon me but benignly, — With that one, and that other Pigsney,*] See *Pigsney Skinneri Etymologicon Linguae Anglicanæ*.

- That shall infuse *Eternal Spring*,
 And everlasting flourishing :
 Drink ev'ry Letter on't in *Stum*,
 570 And make it brisk *Champaign* become :
 Where-e'er you tread, your Foot shall set
 The *Primrose* and the *Violet* ;
 All *Spices*, *Perfumes*, and *sweet Powders*,
 Shall borrow from your Breath their *Odors*;
 575 *Nature* her *Charter* shall renew,
 And take all *Lives* of things from you ;
 The *World* depend upon your *Eye*,
 And when you frown upon it, die :
 Only our *Loves* shall still survive,
 580 New Worlds, and Natures to out-live ;
 And like to *Heralds* Moons, remain
 All *Crescents*, without *Change* or *Wane*.

Anglican. Junii Etymolog. Anglican. Don Quixote, vol. 2. ch. 3. p. 45.
 vol. 3. ch. 5. p. 44. vol. 4. ch. 68. p. 697.

ψ. 565. *I'll carve your Name on Barks of Trees.*] See *Don Quixote*,
 vol. 1. ch. 4. p. 195. vol. 4. ch. 73. p. 720.

ψ. 569. *Drink ev'ry Letter on't in Stum,*] alluding to the ancient, customary way of drinking a Mistress's Health; by taking down so many Cups or Glasses of Wine, as there were Letters in her Name.

Naevia sex *Cyathis*, septem *Iustina* hibatur,
Quinque Lycas, *Lyde* quatuor, *Ida* tribus.
Omnis ab infuso numeretur amica *Falerno*, &c.

Martialis Epigrammat. lib. 1. 72. 1, 2, 3. cum Not. *Vincent. Colles.*
 in *Uf. Delphini*, Paris 1680.

Det numerum *Cyathis* instantis *Litera Rufi*
Epigram. lib. 8. 51. See *Gayton's Notes upon Don Quixote*, book 4.
 ch. 5. p. 196.

ψ. 581, 582. *And like the Heralds Moons, remain — All Crescents,*
without Change or Wane.] See *Guillim's Display of Heraldry*.

ψ. 598.

Hold, hold, quoth she, no more of this,
 Sir *Knight*, you take your Aim amiss :
 585 For you will find it a hard *Chapter*,
 To catch me with *Poetique Rapture*,
 In which your *Mastery of Art*
 Doth shew itself, and not your *Heart* :
 Nor will you raise in mine *Combustion*,
 590 By dint of high *Heroick* Fustion :
 She that with *Poetry* is won,
 Is but a *Desk* to write upon ;
 And what Men say of her, they mean

†. 598. *Their Haut-gousts, Bouillies, or Ragousts*] *Haut-gout*, Fr. *High Relish*: *Bouillon*, Fr. *Broth*, made of several sorts of boil'd meat, *Ragoo, Ragout*, Fr. a high season'd Dish of meat ; a Sauce or seasoning to whet the Appetite. *Baily's Dictionary*. *Haut-gousts, Bouillies, or Ragousts*, in all editions to 1704. inclusive.

†. 600. *To grind her Lips upon a Mill.*] The meaning is this ; The Poets used to call their Mistresses Lips *Polish'd Rubies* : now the Ruby is polish'd by a Mill. (Mr. W.)

†. 601. *Until the Facet Doublet doth, &c.*] *Facet Doublet* signifies a false-colour'd Stone, cut in many *Faces*, or *Sides*. The French say *Une Diamante taillé à facette*. Why the *False Stones* are called *Doublets* may be seen in *Tournefort's* account of the *Mosaic Work* in the *Sancta Sophia*, at *Constantinople*. “ *Les Incrustations de la Galerie sont des Mosaïques faites la plus part avec ces dez de verre, qui se detachent tous les jours de leur ciment. Mais leur Couleur est inalterable. Les dez de verre sont de Veritables Doublets, car la feuille colorée de différente maniere est couverte d'une piece de verre fort mince collée d'or dessus.*” vol. 2. p. 189.—90. *The Humour of this term is, in calling the Rubies of the Lips False Stones.* (Mr. W.)

†. 603, 604. *Her Mouth compar'd t' an Oyster's, with — A Row of Pearl in't, stead of Teeth.*] This description, is probably a sneer upon *Don Quixote*, for his high-flown Compliments upon his Mistress. vol. 4. chap. 73. p. 720. “ *The curling Locks of her bright flowing Hair of purest Gold ; her smooth Forehead, The Elysian Plain : Her Brows are Two Celestial Bows ; her Eyes, Two glorious Suns ; her Cheeks, Two Beds of Roses ; her Lips are Coral ; her Teeth are Pearl, her Neck is Alabatter ; her Breasts, Marble ;*”
 “ her

No more, than on the thing they *lean*.

- 595 Some with *Arabian Spices* strive
 T' embalm her cruelly alive ;
 Or *season* her, as *French Cooks* use
 Their *Haut-gousts*, *Boullies*, or *Ragousts* :
 Use her so barbarously ill,
 600 To grind her Lips upon a *Mill*,
 Until the *Facet Doublet* doth
 Fit their *Rhimes* rather than her Mouth :
 Her Mouth compar'd t' an *Oyster's*, with
 A Row of *Pearl* in't, stead of *Teeth* ;

" her Hands, Ivory ; and Snow would lose its whiteness near her
 " Bosom. See more vol. 1. b. 2. ch. 5. vol. 3. ch. 11. p. 98. (See
 " *Calisto's* Description of his Mistress *Melibea*, *Spanish Bawd*, act 1.
 p. 9, 10.) This piece of Grimace is exposed in *Lovers* ; *Don Quixote*,
 vol. 4. ch. 38. p. 376. in a Tract, intitled, *Female Preeminence* ; by
 Henry Cornelius Agrippa, translated by Henry Care, 1670. p. 15. &c.
 by Dr. Echard, *Observations upon the Answer to Grounds and Rea-*
sons, &c. 7th edit. p. 132. *Anatomy of Melancholy*, by Democritus
 Junior, p. 518. and with great humour, by John Taylor, the *Water*
Poet, in his Poem, intitled, *A Whore* ; Works, p. 110. in the fol-
 lowing lines.

To seek to merit ever-living Bays,
 For sordid Stuff (Like Ovid's lustful Lays)
 With false bewitching Verses to entice
 Frail Creatures from fair Vertue to foule Vice,
 Whose Flattery makes a Whore to seem a Saint,
 That stinks like Carrion, with her Pox and Paint :
 Comparing her (with false and odious Lies)
 To all that's in, or underneath the Skies ;
 Her Eyes to Sunnes, that do the Sunne eclipse,
 Her Cheeks are Roses, (Rubies are her Lips)
 Her White and Red, Carnation mixt with Snow,
 Her Teeth, to Oriental Pearls a Row,
 Her Voice, like Musicke of the heavenly Spheres ;
 Her Hair, like thrice refined Golden Wires,
 Her Breath more sweet, than aromatick Drugs ;
 Like Mounts of Alabaster, are her Dugs :
 Her Bracelets, Rings, her Scarfe, her Fan, her Chain,
 Are Subjects to inspire a Poet's Brain.

605 Others make *Posies* of her *Cheeks*,
 Where *Red* and *Whitest* Colours mix;
 In which the *Lilly*, and the *Rose*,
 For *Indian Lake*, and *Ceruse* goes.
 The *Sun*, and *Moon*, by her bright Eyes
 610 Eclips'd, and darken'd in the *Skies*,
 Are but *black Patches*, that she wears,

¶. 608. For *Indian Lake*, and *Ceruse* &c.] *Lake*, a fine Crimfon sort of Paint. *Ceruse*; a Preparation of Lead with Vinegar, commonly called White Lead: *Baily*. See *Cerusse*, *Junii Etymologic*.

¶. 609, 610. The *Sun* and *Moon*, by her bright Eyes—Eclips'd, and darken'd in the *Skies*.] *Shakespeare* (in his *Romeo and Juliet*, act 2. vol. 7. p. 153.) has something like this.

Rom.—“But soft! What Light thro’ yonder Window breaks?”

“It is the East, and *Juliet* is the Sun.

“Arise, fair Sun, and kill the envious Moon,

“Who is already sick, and pale with grief,

“That thou her Maid, art far more fair than she.

“Be not her Maid, since She is envious.

“Her vestal Livery is but sick,

“And nought but Fools do wear it,—cast it off.

¶. 611. *Are but black Patches that she wears.*] Sir *Kenelm Digby* makes mention of a Lady of his acquaintance, who wore many Patches: upon which he used to banter her, and tell her that the next Child she should go with, whilst the solicitude and care of those Patches was so strong in her Fancy, would come into the World with a great *Black Spot* in the midst of it's Forehead; which happened accordingly. (*Treatise of Bodies*, ch. 27. p. 404. *Discourse of the Powder of Sympathy*, edit. 1660. p. 182, &c.) Humorous is the account of the opinion of the *Indian Kings*, concerning the Patches worn by our *English Ladies*, (*Spectator*, N^o 50.) “As for the Women of the Country — they look like Angels, and would be more beautiful than the Sun, were it not for the little black Spots, that break out in their Faces: and sometimes rise in very odd Figures — I have observed, that those little Blemishes wear off very soon; but when they disappear in one part of the Face, they are very apt to break out in another, insomuch, that I have seen a spot in the Forehead in the Afternoon, which was upon the Chin in the Morning.”

¶. 612. *Cut into Suns, and Moons, and Stars.*] Thus *Angelina* to *Ensiace*, (*Beaumont and Fletcher's Comedy*, intitled *The Elder Brother*, act

Cut into *Suns*, and *Moons*, and *Stars* :
 By which *Astrologers*, as well
 As those in *Heav'n* above, can tell
 615 What strange Events they do foreshow
 Unto her Under-World below.
 Her Voice, the *Musick* of the *Spheres*,
 So loud, it deafens Mortals Ears ;

act 3. scene 11.) " 'Tis not a Face I only am in Love with — No
 " nor Visits each day in New Suits : nor your black Patches you
 " wear variously : some cut like Stars, some in Half Moons, some
 " Lozenges." This is fully explain'd by Dr. *Bulwer*, in two Prints.
Artificial Changeling, scene 15. p. 252. 261. Appendix intitled, *The*
English Gallant, p. 535. he deduces the Original of Patches, from
 the barbarous Painter-stainers of *India*, id. ib. p. 534.

¶. 613. and the three following Lines, not in the two first edit. of
 1664. but added 1674.

¶. 617. *Her Voice the Musick of the Spheres.*] Mr. *Elisba Fenton*,
 (see *Observations upon some of Mr. Waller's Poems*, 4^{to} p. 52.) is of
 opinion, " That *Pythagoras* was the first that advanc'd this Doct-
 " rine of the *Musick of the Spheres*, which he probably grounded on
 " the text in *Job*, understood literally : *When the Morning Stars*
 " *sang together*, &c. ch. 29. ver. 7. " For since he studied Twelve
 " years in *Babylon*, under the direction of the learned Impostor
 " *Zoroastres*, who is allow'd to have been a Servant to one of the
 " *Prophets*, we may reasonably conclude, That he was conversant
 " in the *Jewish* Writings (of which the Book of *Job* was ever
 " esteem'd of most authentic Antiquity.) *Jamblichus* ingenuously con-
 " fesseth, That none but *Pythagoras* ever perceived this *Celestial*
 " Harmony : and as it seems to have been a native of Imagination,
 " the Poets have appropriated it to their own Province : and our
 " admirable *Milton* applies it very happily in the Fifth book of his
 " *Paradise Lost*."

That Day, as other solemn Days he spent
In Song, and Dance about the Sacred Hill ;
Mystical Dance ! which yonder Starry Sphere
Of Planets, and of Fix'd in all her Wheels
Resembles nearest Mazes intricate,
Excentrick, intervolv'd ; yet regular
Then most, when most irregular they seem :
And in their motions Harmony Divine
So smooths her charming Tones, that God's own Ear
Listens delighted. —————

Mr.

- As wise *Philosophers* have thought,
 620 And that's the Cause we hear it not.
 This has been done by some, who those
 Th' ador'd in *Rhime*, would kick in *Prose*;
 And in those *Ribbons* would have hung,
 Of which melodiously they sung,
 625 That have the hard *Fate* to write best
 Of those still that deserve it least ;
 It matters not how *false*, or *forc'd*,
 So the *best* Things be said o' th' *worst* ;
 It goes for nothing when 'tis sed
 630 Only the *Arrow's* drawn to th' Head,
 Whether it be a *Swan* or *Goose*
 They level at: So *Shepherds* use
 To set the same *Mark* on the *Hip*,
 Both of their *sound* and *rotten Sheep* :
 635 For *Wits* that carry *low* or *wide*,

Mr. *Milton* wrote a little Tract, intitl'd, *De Sphærarum Concentu. Cantabrigiæ in Scholis Publicis a Joanne Miltono*. See that Tract, with the Translation of it by Mr. *Fra. Peck* ; *New Memoirs of the Life, and Poetical Works of Mr. John Milton*. Vide *Reusneri Symbol. Imperator*. class. 2. symbol. 37. p. 115, &c. edit. 1627. *Shakespeare's Merchant of Venice*, 2^d vol. p. 78. with Mr. *Theobald's* and Mr. *Warburton's* Notes. Mr. *George Sandys's* Notes upon the 5th b. of *Ovid's Metamorphosis*, p. 95. *Chambers's Cyclopædia*. This opinion of *Pythagoras* ineer'd by *Vallesius* ; vid. *Sacr. Philosoph.* ch. 26, &c. p. 446. edit. 1588.

y. 618, 619, 620. So loud, it deafens Mortals Ears — As wise *Philosophers* have thought, — And that's the Cause we hear it not] *Pythagoras* prodidit hunc totum Mundum Musica factum ratione. Septemque Stellas inter Cælum et Terram vagas, quæ Mortalium geneses moderantur, motum habere εὐεθμοι, intervallis Musicis Diastematis habere congrua, sonitusque varios reddere pro sua quæque altitudine ita concordēs, ut dulcissimam quidem concinant Melodiam, sed nobis inaudibilem, propter vocis magnitudinem, quam

- Must be aim'd *higher*, or *beside*
 The *Mark*, which else they ne'er come nigh
 But when they take their Aim *awry*.
 But I do wonder you should chuse
 640 This Way t' attack me with your *Muse*,
 As one cut out to pass your Tricks on,
 With *Fulhams* of *Poetique Fiction* :
 I rather hop'd, I should no more
 Hear from you o' th' *Gallanting Score* :
 645 For hard *Dry-bastings* us'd to prove
 The readiest Remedies of *Love* ;
 Next a *Dry-diet* : But if those fail,
 Yet this uneasy Loop-hold *Fail*,
 In which y' are *hamper'd* by the *Fet-lock*,
 650 Cannot but put y' in mind of *Wedlock* ;
Wedlock, that's worse than any Hole here,
 If that may serve you for a *Cooler*,

quam non capiant Aurium nostrarum angustiae. *Censoriu. De Die Natal.* cap. 11. vide *Ciceronis Somnium Scipionis*, *Macrob. in Somn. Scipionis*, lib. 2. cap. 3, &c. *Riccioli Alm.* l. 9. s. 5. c. 7. *Dr. Long's Astronomy*, book 2. ch. 22. p. 341.

§. 625, 626. *That have the hard Fate to write best — Of those still, that deserve it least.*] Mr. Warburton is of opinion, That he alludes to Mr. Waller's Poems on *Saccharissa*. He might likewise have Mr. Waller's *Panegyric to the Lord Protector*, in view, compared with his *Poem to the King, upon His Majesty's happy Return*. When he presented this Poem to the King, Mr. Fenton observes, (*Observations on some of Mr. Waller's Poems*, p. 67. from the *Menagiana*,) "That His Majesty said, He thought it much inferior to his "*Panegyric on Cromwell*. Sir! reply'd Mr. Waller, we Poets never "*succeed so well in writing Truth, as in Fiction.*"

§. 642. *With Fulhams of Poetique Fiction*] *High*, and *Low Fulhams* in the *Merry Wives of Windsor*, were Cant Words (as I am inform'd by the Rev^d. Mr. Smith of *Harleston*) for *False Dice*; the *High*

- T' allay your *Mettle*, all agog
 Upon a *Wife*, the heav'i'r Clog :
 655 Nor rather thank your gentler *Fate*,
 That for a bruis'd or broken *Pate*,
 Has freed you from those *Knobs* that grow
 Much harder on the marry'd *Brow* :
 But if no Dread can cool your *Courage*,
 660 From vent'ring on that *Dragon*, Marriage ;
 Yet give me *Quarter*, and advance
 To nobler Aims your *Puissance* :
 Level at *Beauty*, and at *Wit*,
 The fairest *Mark* is easiest hit.
 665 Quoth *Hudibras*, I'm beforehand
 In that already, with your *Command* ;
 For where does *Beauty* and high *Wit*
 But in your *Constellation* meet ?
 Quoth she, What does a *Match* imply,
 670 But *Likeness* and *Equality* ?
 I know you cannot think me fit
 To be th' *Yoke-Fellow* of your *Wit* :
 Nor take one of so mean *Deserts*,

Fulhams being Dice which always ran high ; and the *Low Fulhams* those that ran low. To the former, Mr. *Cleveland* alludes probably, in his *Character of a Diurnal-maker*, Works, 1677. p. 108. " Now " a Scotchman's Tongue runs *High Fulhams*.

γ. 691. *Buyers you know are bid beware ;*] *Carveat Emptor !*

γ. 692. *And worse than Thieves, Receivers are.*] *Ἀμφοτέροι κλέπται, καὶ ὁ δεξαμένης, καὶ ὁ πλέψας*, *Phocyl. Ray's Proverbial Sentences*. See *Receiver (Receptor) Jacob's Law Dictionary*, 1732.

γ. 693. *How shall I answer Hue and Cry,*] From *Huer* to hoot, or shout, to give notice to the Neighbourhood to pursue a *Felon* ;
Spelmanni

To be the *Partner* of your *Parts*;
 675 A *Grace*, which if I cou'd believe,
 I've not the *Conscience* to receive.

That *Conscience*, quoth *Hudibras*,
 Is mis-inform'd; I'll state the *Case*:
 A Man may be a *legal Doner*
 680 Of any thing, whereof he's *Owner*;
 And may confer it where he lists,
 I' th' Judgment of all *Casuits*:
 Then *Wit*, and *Parts*, and *Valour* may
 Be ali'nated, and made away,
 685 By those that are *Proprietors*,
 As I may give, or sell my *Horse*.

Quoth she, I grant the *Case* is true,
 And proper, 'twixt your *Horse* and you;
 But whether I may *take*, as well
 690 As you may give *away*, or sell?
 Buyers, you know, are bid beware;
 And worse than Thieves *Receivers* are.
 How shall I answer *Hue and Cry*,
 For a *Roan-Gelding*, twelve Hands high,

Spelman's Glossar. in voc. *Hutesium*. *Wood's Institute of the Laws of England*, p. 372. 3^d edit. *Jacob's Law Dictionary*. The Constable's Office in this respect, is humorously banter'd, by *B. Johnson*, *Tale of a Tub*, act. 2. sc. 2.

y. 694. For a *Roan-Gelding*, twelve Hands high.] This is very satyrical upon the poor Knight, if we consider the signification of That Name; and from what the Widow says, we may infer, the Knight's Stature, was but Four foot high: Could we have met with his Match in a Lady of the same Stature, they might have rival'd Mr. *Richard Gibson*, a favourite Page of the Back-Stairs, and Mrs. *Anne Shepherd*, whose Marriage King *Charles the First* honour'd

- 695 All spurr'd and switch'd, a *Lock* on's Hoof,
 A *forrel Mane* ? Can I bring Proof,
 Where, when, by whom, and what y' were
 And in the open Market toll'd for? [fold for,
 Or should I take you for a Stray,
 700 You must be kept a Year and Day,
 (Ere I can own you) here i' th' Pound,
 Where, if y' are sought, you may be found:
 And in the mean time I must pay
 For all your *Provender*, and *Hay*.
 705 Quoth he, It stands me much upon
 T' *enervate* this *Objection*,
 And prove my self, by *Topique* clear,
 No *Gelding*, as you would infer.
 Loss of *Virility's* averr'd
 710 To be the Cause of Loss of *Beard*,
 That does (like *Embryo* in the Womb)
 Abortive on the *Chin* become :

with his presence, and gave the Bride : They were of an equal Stature, each measuring Three feet, ten Inches. See *Waller's Poem, Of the Marriage of the Dwarfs*, and *Mr. Fenton's Observations*, p. 5. See an account of the Marriage of the Dwarfs, attended by a hundred Dwarfs of each Sex at the Court of *Peter the Great, Czar of Moscow*, (*Northern Worthies*, p. 92, 93.)

℥. 698. *And in the open Market toll'd for.*] Alluding to the two Statutes, relating to the Sale of Horses, anno 2 and 3 *Philippi & Mariae*, and 31 *Eliz.* cap. 12. and publickly tolling them in *Fairs*, to prevent the Sale of such as were stolen, and to preserve the Property to the right Owner.

℥. 699, 700. *Or should I take you for a Stray, — You must be kept a Year and Day*] *Estrays* (*Estrakura*) Cattle that stray into another man's grounds, and are not own'd by any man : in this case, if they are proclaim'd on two Market-Days, in two several Market-Towns next adjoining ; and if the Owner does not own them within a
 Year

This first a *Woman* did invent,
 In Envy of *Man's* Ornament,
 715 *Semiramis* of *Babylon*,
 Who first of all cut Men o' th' *Stone*,
 To mar their *Beards*, and laid Foundation
 Of *Sow-geldering* Operation :
 Look on this *Beard*, and tell me whether
 720 *Eunuchs* wear such, or *Geldings* either ?
 Next it appears, I am no *Horse*,
 That I can argue and discourse ;
 Have but two *Legs*, and ne'er a *Tail* :
 Quoth she, that nothing will avail ;
 725 For some *Philosophers* of late here,
 Write, Men have four *Legs* by *Nature*,
 And that 'tis Custom makes them go
 Erroneously upon but two ;
 As 'twas in *Germany* made good,
 730 B' a Boy that lost himself in a *Wood*,

Year and a Day, they belong to the Lord of the Liberty : vid. *Spelmanni Glossar.* in voc. *Extraburæ*. *Wood's Institute of the Lawes of England*, 3^d edit. p. 213.

ŷ. 715. * *Semiramis of Babylon*,] *Semiramis*, Queen of *Assyria*, is said to be the first that invented *Eunuchs*. *Semiramis teneros mares castravit omnium prima*. Am. Marcel. l. 24. p. 22. Which is something strange in a Lady of her Constitution, who is said to have received *Horses* into her Embraces, (as another Queen did a Bull) but that perhaps may be the Reason why she after thought Men not worth the while."

ŷ. 725, 726.] For some *Philosophers* of late here, — Write, Men have four *Legs* by *Nature*.] See *Tatler*, N^o 103.

ŷ. 729, 730. As 'twas in *Germany* made good — B' a Boy that lost himself in a *Wood*:] A Boy in the County of *Liege*, who, when he was little, flying with the People of his Village upon the *Allarm*

And growing down t' a Man, was wont
With Wolves upon all four to hunt.

As for your Reasons drawn from *Tails*,
We cannot say they're true, or false,

735 Till you explain yourself, and show
B' Experiment 'tis so or no.

Quoth he, If you'll joyn Issue on't,
I'll give you satisfactory Account;
So you will promise, if you lose,

740 To settle all, and be my *Spouse*.

That never shall be done (quoth she)
To one that wants a *Tail*, by me:
For *Tails* by Nature sure were meant,

of Soldiers, lost himself in a Wood, where he lived so long amongst Wild Beasts, that he was grown over with Hair, and lost the use of Speech, and was taken for a *Satyr* by those that discover'd him. Sir K. Digby's *Treatise of Bodies*, c. 27. p. 310. P. Camerarius mentions a Lad of *Hesse*, who was in the year 1543. taken away, and nourished, and brought up by Wolves — They made him go upon all four, 'till by the use and length of time, he could run, and skip like a Wolf: being taken, he was compell'd by little and little to go upon his Feet, (*Webster's displaying of suppos'd Witchcraft*, chap. 5. p. 91.) We have a latter instance of the Wild Youth who was found in a Wood near *Hanover*, when the late King was there, and by his order brought into *England* to be humaniz'd. See a Poem, intitled, *The Savage*, occasioned by the bringing to Court a Wild Youth taken in the Woods in *Germany*, 1725. *Miscellany Poems*, publish'd by Mr. D. Lewis, 1726. p. 305.

ψ. 737. Quoth he, If you'll joyn Issue on't, &c.] Joyning Issue generally signifies the point of matter, issuing out of the *Allegations*, and *Pleas* of the Plaintiff and Defendant, in a Cause to be tried by a Jury of Twelve men. See the word *Issue*; *Jacob's Law Dict.*

ψ. 741, 742. That never shall be done (quoth she) — By one that wants a *Tail*, by me.] A Sneer probably, either upon the old fabulous Story of the *Kentish Long-Tails*. “A Name, or Family of Men
“some time inhabiting *Stroud*, (saith *Polydore*) had Tayles clapp'd
“to their Breeches by *Thomas of Becket*, for revenge and punish-

As well as *Beards* for Ornament :

- 745 And though the *Vulgar* count them homely,
 In *Men* or *Beast* they are so comely,
 So *Gentee*, *Alamode*, and handsome,
 I'll never marry *Man* that wants one :
 And till you can demonstrate plain,
 750 You have one equal to your *Mane*,
 I'll be torn Piece-meal by a *Horse*,
 Ere I'll take you *for better or worse*.
 The *Prince of Cambay's* daily Food
 Is *Aspe*, and *Basilisk*, and *Toad* ;
 755 Which makes him have so strong a Breath,
 Each Night he stinks a *Queen* to Death ;

“ ment of a despite done him, by cutting off the Tayle of his Horse :
 “ (*Lambard's Perambulation of Kent*, edit. 1576, p. 315.) Mr. Ray
 says, “ That some found the Proverb of *Kertish Long-Tails*, upon
 “ a Miracle of *Austin the Monk*, who preaching in an *English Vil-*
 “ lage, and being Himself and his Associates beat and abused by
 “ the *Pagans* there, who opprobriously tied Fish Tails to their
 “ Back-sides; in revenge thereof, such Appendants grew to the
 “ Hind Parts of all that Generation.” At *Mexico* in the Holy
 Week, Men are mask'd and disguis'd, and some have long Tails
 hanging behind them : “ These, they say, represent some *Jews*,
 “ which they pretend are born after this manner; because of their
 “ being the Executioners, who crucified our Saviour *Jesus Christ*.
Baker's History of the Inquisition, p. 385, 386. *Purchess* mentions Men
 with Tayls among the *Brasilians* : *Pilgrims*, part 4. p. 1290. And
 there are monstrous Relations of this kind, in *Torquemada's*, or *Spanish*
Mandeville: first Discourse, fol. 13. Dr. *Bulwer's Artificial Changeling*,
 sc. 22. p. 410, 411, &c. *Philosophical Transactions*, vol. 14. N^o 160.
 p. 583, 600.

ψ. 753, 754, 755, 756. The *Prince of Cambay's* daily Food—Is
Aspe, and *Basilisk*, and *Toad* ; — Which makes him have so strong a
 Breath, — Each Night he stinks a *Queen* to Death.] Alluding to the
 Story of *Macamut*, *Sultan of Cambaya*, who eat Poyson from his
 cradle, and was of that Poysonous Nature, that when he deter-
 mined to put any Nobleman to death, he had him stript naked, spit
 upon him, and he instantly died. He had Four thousand Concu-

Yet I shall rather lie in's *Arms*
Than yours, on any other *Terms*.

Quoth he, What *Nature* can afford

- 760 I shall produce, upon my Word ;
And if she ever gave that *Boon*
To Man, I'll prove that I have one ;
I mean by *postulate Illation*,
When you shall offer just Occasion ;
765 But since y' have yet deny'd to give
My *Heart*, your *Pris'ner*, a Reprieve,
But made it sink down to my Heel,
Let that at least your Pity feel ;
And for the Sufferings of your *Martyr*,
700 Give it's poor Entertainer *Quarter* ;
And by *Discharge*, or *Main-Prize*, grant
Deliv'ry from this base *Restraint*.

bines, and She with whom he lay, was always found dead the next morning ; and if a Fly did light accidentally upon his Hand, it instantly died. (See *Purchase his Pilgrims*, 2^d part, book ix. chap. 8. p. 1495. vol. 5th book 5. 8. p. 537. *J. C. Scaligeri Exercitat. de Subtilitate advers. Cardan. Exer. 175. Moufeti Insector. Theatr. 78. Montaigne's Essays*, part. 1. chap. 22.) Mr. *Purchase* gives other Instances of this kind, one from *Cælius Rhodiginus* ; *Pilgrims*, book 5. pag. 537. of a Maid nourished with Poysons, and such as lay with her, died immediately. (Sir *Thomas Browne* seems to question the Credibility of such Stories ; *Vulgar Errors*, b. 7. chap. 17.) an other from *Avicenna*. of a Man of so venomous a nature, that he poisoned other venomous Creatures that bit him. See an account from *Albertus*, of a Maid that liv'd upon Spiders ; *Montaigne's Essays*, part 1. chap. 22. p. 130. *Shakespear*, (see *King Lear*, act 3. vol. 5. p. 167.) seems to sneer such Romantick Accounts. *Basilique*, in the three first editions.

ψ. 771, 772. And by *Discharge*, or *Main-Prize*, grant — Deliv'ry from this base *Restraint*.] Why does the Knight petition the Widow to release him, when she was neither necessary to his Imprisonment, nor appears to have any power to put an end to it ? This seeming Incongruity may be solv'd, by supposing, that the *Usher* that attended

Quoth she, I grieve to see your Leg
 Stuck in a Hole here like a *Peg*,
 775 And if I knew which way to do't,
 (Your *Honour* safe) I'd let you out.
 That *Dames* by *Jail-Delivery*
 Of *Errant Knights* have been set free,
 When by *Enchantment* they have been,
 780 And sometimes for it too, laid in;
 Is that which *Knights* are bound to do
 By *Order*, *Oaths*, and *Honour* too:
 For what are they *renown'd*, and *famous* else,
 But aiding of distressed *Damofels*?
 785 But for a *Lady*, no ways *Errant*,
 To free a *Knight*, we have no Warrant
 In any *Authenticall Romance*,
 Or *Classique Author* yet of *France*;

tended her, was the Constable of the Place: so the Knight might mean, That she would intercede with him to discharge him absolutely, or to be *Mainprize* for him; (That is *Bail*, or *Surety*, see canto 3. §. 65.) By this conduct She makes the Heroe's Deliverance, Her own Act and Deed; after having brought him to a Compliance with her Terms, which were more shameful, than the Imprisonment itself. (Mr. B.)

§. 781, 782. *Is that which Knights are bound to do — By Order, Oath, and Honour too:*] (see *Don Quixote*, part 1. book 1. chap. 3. vol. 3. p. 315. vol. 4. p. 364.) See the *Oath of a Knight*, *Selden's Titles of Honour*, 2^d part. chap. 7. p. 850, 851. edit. 1631. the Sixth Article. “Yet shall defend the just Action and *Queruelles* of all “Ladies of Honor, of all True and Friendless Widows, Orphelins “and Maides of Good Fame.”

§. 785. *But for a Lady, no ways Errant, &c.*] See *Ben Johnson's Masque of Augurs*, vol. 1. p. 87. *Ladies of Knights of the Garter*, wore Robes, and were call'd *Dames*. *Dominæ de Seclâ, & Liberaturâ Garter*. *Anstis's Register of the Garter*, vol. 1. p. 123.

§. 787, 788. *In any Authenticall Romance, — Or Classique Author yet of France.*] The French were the most famed of any Nation (the

And I'd be loth to have you break
 790 An ancient *Custom* for a Freak,
 Or *Innovation* introduce
 In place of Things of *Antique* Use;
 To free your Heels by any Course,
 That might b' unwholsome to your *Spurs*:
 795 Which if I should consent unto,
 It is not in my Pow'r to do;
 For 'tis a Service must be done ye,
 With solemn previous Ceremony;
 Which always has been us'd t' untie
 800 The *Charms* of those who here do lie:
 For as the *Ancients* heretofore
 To *Honor's Temple* had no Dore
 But that which thorough *Virtue's* lay;
 So from this Dungeon, there's no Way
 805 To honour'd *Freedom*, but by passing
 That other *virtuous School of Lashing*,

(the *Spaniards* excepted) for *Romances*. See *Verstegan's* *Restitution of decay'd Intelligence*, p. 200. edit. *Antwerp*. *Huetius* says, that *Romances* were so call'd *Fabulis Romanensibus. Commentar. de Rebus ad se pertinentibus*, p. 254. *Monsieur Huet*, in his *Treatise of the Original of Romances*, p. 10. distinguishes in the following manner betwixt *Fables* and *Romances*. "A *Romance*, he observes, is the Fiction of Things, which may, but never have happen'd: *Fables* are "the Fictions of Things, which never have, nor never can happen. "That the Original of *Romances* is very ancient, and that the Invention is due to the *Oriental*s," I mean (says he) to the *Egyptians*, *Arabians*, *Persians*, and *Syrians*, and gives instances in proof; see *Romant, Junii Etymologic. Anglican*.

y. 801, 802. For as the *Ancients* heretofore — To *Honor's Temple* had no Dore.] See Dr. *Baily's Romance*, intitled, *The Wall-Flower of Newgate*, in fol. 1650. p. 124. *Spectator*, N^o 123.

y. 807, 808. Where *Knights* are kept in narrow Lists, — With wooden Lockets 'bout their *Wrists*;] Alluding to the whipping of Petty Criminals in *Bridewell*, and other Houses of Correction.

- Where *Knights* are kept in narrow Lists,
 With wooden *Lockets* 'bout their Wrists;
 In which they for a While are *Tenants*,
 810 And for their *Ladies* suffer *Penance*:
Whipping, that's *Virtue's* Governess,
 Tutrefs of *Arts* and *Sciences*;
 That mends the gross Mistakes of *Nature*,
 And puts new Life into dull Matter;
 815 That lays Foundation for *Renown*,
 And all the *Honors* of the *Gown*.
 This suffer'd, they are set at large,
 And freed with honorable Discharge:
 Then in their *Robes*, the *Penitentials*
 820 Are streight presented with *Credentials*,
 And in their Way attended on
 By *Magistrates* of ev'ry Town:
 And all Respect and Charges paid,
 They're to their ancient *Seats* convey'd.

ψ. 811, 812. *Whipping, that's Vertue's Governess,—Tutrefs of Arts and Sciences.*]

*I think a Jayle a School of Vertue is,
 A House of Study, and of Contemplation;
 A Place of Discipline, and Reformation.*

(*The Vertue of a Jayle*, by J. Taylor, Works, p. 818.)

ψ. 819, 820. *Then in their Robes, the Penitentials — Are streight presented with Credentials, &c.*] He alludes to the Acts of *Queen Elizabeth*, and *King James the First*, against Rogues, Vagabonds, and sturdy Beggars. By Stat. 39. *Eliz.* chap. 4. 'Tis enacted, That every Vagabond, &c. shall be publicly whipped, and shall be sent from Parish to Parish by the Officers thereof, to the Parish where he or she was born, or if that is not known, then to the Parish where he or she dwelt by the space of one whole Year before the punishment: and if that be not known, then to the Parish
 through

- 825 Now if you'll venture, for my Sake,
 To try the Toughness of your *Back*,
 And suffer (as the rest have done)
 The laying of a *Whipping* on ;
 (And may you prosper in your Suit,
 830 As you with equal Vigour do't)
 I here engage my self to loose ye,
 And free your *Heels* from *Caperdewsie*.
 But since our *Sex's* Modesty
 Will not allow I should be by,
 835 Bring me, on *Oath*, a fair Account,
 And *Honour* too, when you have don't ;

through which he or she passed last without punishment. After which whipping, the same Person shall have a Testimonial subscribed with the Hand, and sealed with the Seal of the said *Justice*, &c. testifying, that the said Person has been punish'd according to this, Act, &c. This Statute was confirm'd and enlarg'd by 1 *Jac.* 1. c. 7. but both in a great measure repeal'd, by 12th of *Q. Anne*, c. 23.

§. 828. *The laying of a Whipping on*] Alluding probably either to the *Disciplinarians in Spain*, who gain very much upon their Mistresses affections, by the Severity of their Flogging. (See *Lady's Travells into Spain*, part 2. letter 9. pag. 155, &c.) or to the *Heresy in Italy*, at the end of the Thirteenth Century, intitled, *The Heresy of the Whippers, or Floggers*; *Flagellantium Hæresis in Italiâ orta, per Galliam & Germaniam vagatur*; multa *Romanæ Ecclesiæ* dam-nans, & in errores incidens gravissimos. *Bernardi Lutz, Chronograph. Ecclesiæ Christi*, &c. *Henrici Pantalconis*, 1568. pag. 102. *Wol-fius (Lexicon Memorab.* pag. 637.) observes, That this Sect took its rise in the year 1349, and seems to doubt, whether in *Tuscany*, or *Hungary*, (vid. *Krantzii Wandal.* lib. 8. cap. 20. pag. 194. lib. 9. cap. 6. pag. 207. *Gobellini Personæ Cosmodromii*, æt. 6. cap. 69. 70. *Meibomii Rer. Germanicar.* tom. 1. pag. 285. 287.)

§. 831. *I here engage my self to loose ye*] This and the following Line thus alter'd 1674, &c. *I here engage to be your Bayl — And free you from the unknightly Jayle*, thus continued to 1700 inclusive, restor'd 1704.

§. 845, 846. *A Persian Emp'ror whip'd his Grannam — The Sea —*]
 * *Xerxes*, who used to whip the Seas and Wind.

In Corum atque Eurum solitus scævire Flagellis. *Juv. Sat.* 10.
 Vid.

- And I'll admit you to the Place,
 You claim as *due*, in my good Grace,
 If *Matrimony* and *Hanging* go
 840 By *Dest'ny*, why not *Whipping* too !
 What Med'cine else can cure the *Fits*
 Of *Lovers*, when they lose their *Wits* ?
Love is a *Boy*, by *Poets* stil'd,
 Then *Spare the Rod*, and *Spoil the Child*.
 845 A *Persian* Emp'ror whip'd his Grannam
 The Sea, his Mother *Venus* came on ;
 And hence some Rev'rend Men approve
 Of *Rosemary* in making *Love*.

Vid. *Herodoti Polyhymn.* pag. 452. edit. *Hen. Stephan.* 1592. *Kanute* the *Dane* was humbled by the Water of the Sea's not obeying him. (*Robert of Gloucester's Chronicle*, by *Hearne*, p. 321, 322.)

✧. 846. *The Sea, his Mother Venus came on.*] The Parentage of *Venus*, the Goddess of Love and Beauty, is thus described by *Ausonius*: *Orta Salo, suscepta Salo, Patre edita Cæl.* Jupiter virilia amputabat, ac in mare projiciebat, e quibus *Venus* oriebatur. *Natalis Comit. Mytholog.* lib. 2. cap. 1. Vid. *Chartarii Imagin. Deorum, qui ab Antiquis colebantur*, pag. 310. 341.) "As to the Birth of *Venus* (says Mr. Fenton, *Remarks upon Mr. Waller's Poems*, p. 6.) "It is not much to be wondered at, amongst so many ridiculous "Stories in the *Heathen Theogony*, to hear, that She sprang from "the Foam of the Sea, from whence the *Greeks* called her *Aphrodite*. This Tradition probably began from Divine Honours being paid to some beautiful Woman, who had been accidentally "cast on Shore in the Island *Cythera*, when the Savage Inhabitants "were ignorant of Navigation." (See likewise Notes on *Creech's Lucretius*, vol. 1. p. 4. edit. 1714.) The *West Indians* had the same thought of the *Spaniards* upon their First Invasion, imagining that they sprung from the Foam of the Sea. *Eorum animis penitus hæc insedit opinio, nos Mari esse ortos, & venisse in Terras ad vastandum & perdendum Mundum; Urbani Calvetani, novæ Norvici Orbis Hist.* lib. 3. cap. 21. p. 405, 406. edit. 1578. See *Acosta's Hist. of the Indies*, lib. 5. cap. 2. pag. 335. *Purchase his Pilgrims*, part 4. lib. 7. pag. 1454. 1458.

✧. 847, 848. *And hence some Rev'rend Men approve—Of Rosemary in making Love.*] As *Venus* was reported to have sprung from the

- As skilful *Coopers* hoop their *Tubs*
 850 With *Lydian*, and with *Phrygian Dubs*;
 Why may not *Whipping* have as good
 A Grace, perform'd in Time and Mood,
 With comely Movement, and by *Art*,
 Raise Passion in a *Lady's Heart*?
 855 It is an easier Way to make
Love by, than that which many take.
 Who would not rather suffer *Whipping*,

the Foam of the Sea, he intimates that *Rosemary*, (*Ros Marinus* in *Latin*;) or Sea Dew, as resembling in a Morning the Dew of the Sea, was in use in making Love.

ŷ. 849, 850. *As skilful Coopers hoop their Tubs, — With Lydian, and with Phrygian Dubs.*] Alluding to the *Lydian* and *Phrygian* measures, as a worthy Friend observes to me. The *Lydian Musick* was Soft and Effeminate, and fit for Feasting and good Fellowship. *Plat. de Repub.* μαλακή καὶ συμπόσιον Ἀρμονία, lib. 3. accordingly, μιξολυδισὶ καὶ συνολυδισὶ are θρηνηδεις ἀρμονίαι. *Phrygian* on the contrary, was Masculine and Spirited, fit to inspire Courage and Enthusiasm; and therefore used in War. See *Cic. de Divinatione*, lib. 1. cap. 50. *Horat. Epod.* 9. with the old Commentators Notes. *Lucian Harmon.* in init. *Magni Aurelii Cassiodori de Musica.* VIII. 10. *Oper.* 4^{to} Paris 1588. fol. 308. *M. Antonii Mureti Thesaur. Critic.* lib. 4. cap. 6. *Gruteri Fax Art.* tom. 2. pag. 1119. *Martini Lexic. Philologic.* in voc. *Lydius Modus*, *Phrygius Modus*, vol. 2. *Memoirs of Martin Scriblerus* chap. 6. The Cooper of North Wales, who might be skilful in both *Lydian* and *Phrygian Dubs*, when these failed, made use of another method to bring in custome. "He having spent (says the Author of *The Dialogue between Timothy and Philatheus*, vol. 3. p. 81.) a considerable quantity of "Lungs and Leather, in footing the Country, and crying his "Goods to no purpose, took another method to bring in Customers. He applied to a Friend of his, a shrewd Blade, who makes "Almanacks twice a Year, and by his advice was induced to alter "his Method. He looked over all his bundle of Hoops, and chalked upon one, *Orbis Lunæ*; upon another, *Orbis Saturni*; upon "a third, *Cælum Crystallinam*; and so on to the largest, which he "named *Primum Mobile*: and styling himself *Atlas*, he soon found "Custome in abundance: not a Pipe, nor a Hoghead, but he had "an Orb to fit it: and so proportionably for smaller *Vertexes*: as "Firkins, and Kilderkins. Such a way could not fail of universal
 "appro-

Than swallow *Toasts* of Bits of *Ribbin*?
 Make wicked *Verses*, *Treats*, and *Faces*,
 860 And spell Names over, with *Beer-Glasses*?
 Be under Vows to *hang* and *die*
Love's Sacrifice, and all a *Lie*?
 With *China-Oranges*, and *Tarts*,
 And whining *Plays*, lay Baits for Hearts?
 865 Bribe *Chamber-Maids* with *Love* and *Money*,
 To break no roguish *Jests* upon ye?

“ approbation ; because every Hostess in Town can not but know,
 “ that the Weather has great Influence on Beer and Ale, and therefore
 “ it is good to scrape acquaintance with *Mars*, *Saturn*, and their
 “ Adherents.” Dr. *Plot* (*Oxfordshire*, chap. 3. pag. 168., takes notice
 of an invention of Barrels without Hoops.

†. 857, 858. *Who would not rather suffer Whipping, — Than swallow Toasts of Bits of Ribbin?*] The Author of a Tract, intitled, *A Character of France*, 1659, pag. 12. observes of the *French Gallants*,
 “ That in their Frolicks, they spare not the Ornaments of their
 “ Madams ; who cannot wear a piece of Ferret Ribbon, but they
 “ will cut it in pieces, and swallow it in Urine, to celebrate their
 “ better Fortune.”

†. 863. *With China-Oranges, and Tarts.*] Such little Presents might then be thought instances of Gallantry. 'Tis observed of the *Turks* by Mr. *Fenton* (*Observations upon Waller*, pag. 38.) “ That
 “ they thought *Sucar Birparon*, that is a Bit of Sugar, to be the most
 “ polite, and endearing Compliment, they could use to the Ladies :
 “ whence Mr. *Waller* probably celebrated his Lady under the Name
 “ of *Saccharissa*.”

†. 865, 866. *Bribe Chamber-Maids with Love and Money — To break no Roguish Jests upon ye.*]

Sed prius Ancillam captandæ nosse Puellæ

Cura sit : accessus molliat illa tuos.

Proxima consiliis Dominæ sit ut illa videto,

Neve parum tacitis conscia fida jocis.

Hanc tu pollicitis, Hanc tu corrumpe rogando.

Ovid. de Arte Amandi, lib. 1. 351. &c. vid. not. edit. varior. 1683.
 p. 538.

First gain the Maid : by her thou shalt be sure

A free access, and easy to procure ;

Who knows, what to her office does belong,

Is in the secret, and can hold her Tongue.

Bribe

- For Lillies limn'd on *Cheeks*, and *Roses*,
 With painted Perfumes, hazard *Noses*?
 Or vent'ring to be brisk and wanton,
 870 Do Penance in a *Paper Lanthorn*?
 All this you may compound for now,
 By suffering what I offer you:
 Which is no more than has been done
 By *Knights* for *Ladies* long ago:
 875 Did not the Great *La Mancha* do so
 For the *Infanta Del Taboso*?

*Bribe her with Gifts, with Promises, and Prayers;
 For her Good Word goes far in Love Affairs.*

Mr. Dryden.

†. 870. *Do Penance in a Paper Lanthorn.*] Alluding probably to the Penitentiaries in the Church of Rome, who do penance in White Sheets, carrying Wax Tapers in their hands. (*Lady's Travels into Spain*, part 2. letter 9. pag. 157.) Archbishop Arundel, enjoined such as abjured the Heresy of Wickliff, this Penance: "That in the publick Prayers, and in the open Market, they should go in Procession only with their Shirts on, carrying in one Hand a burning Taper, and in the other a Crucifix; and that they should fall thrice on their Knees, and every time devoutly kiss it." (*Baker's History of the Inquisition*, chap. 6. pag. 33.)

†. 875, 876. *Did not the Great La Mancha do so, — For the Infanta Del Taboso?*] Alluding to *Don Quixote's* intended Penance on the Mountain, in imitation of the *Lovely Obscure*, (see part 1. book 2. chap. 11.)

†. 877, 878. *Did not th' Illustrious Bassa make — Himself a Slave for Miss's sake?*] Alluding to *Monsieur Scudery's* Romance, (the Translator of *Monsieur Huet's* Treatise of Romances, says, 'twas *Madam de Scudery*,) intitled, *Ibrahim the Illustrious Bassa*, translated into English by Mr. Cogan, in folio, and publish'd 1674, *His being made a Slave for Miss's sake*, is a proof: For *Justiniano*, afterwards the Illustrious *Bassa*, hearing that *Isabella* his Mistress, and Princess of *Monaco*, was married to the Prince of *Masseron*, (a groundless report,) he was determined to throw away his Life in the Wars; but was taken Prisoner, by *Chairadin* King of *Argiers*; and by him presented to *Sinan Bassa*; by whose means, he became a Slave to *Solyman the Magnificent*. See *Cogan's Translat.* book 2. pag. 29. b. 3. p. 67.

†. 879.

- Did not th' illustrious *Bassa* make
 Himself a *Slave* for *Missè's* sake?
 And with Bull's Pizzle, for her *Love*,
 880 Was taw'd as gentle as a Glove?
 Was not young *Florio* sent (to cool
 His Flame for *Biancafiore*) to School,
 Where *Pedant* made his *Patbick* Bum
 For her sake suffer *Martyrdom*?
 885 Did not a certain *Lady* whip
 Of late her Husband's own Lordship?

ŷ. 879, 880. *And with Bull's Pizzle, for her Love,—Was taw'd as gentle as a Glove?*] Alluding to the Emperour's ill usage of him, on account of his Mistress, with whom he was enamoured; and his design of taking away his Life: notwithstanding his Promise, that he should never be cut off during his own Life: and yet though the *Mufti's* Interpretation at the instance of *Roxolana* his favourite *Sultana*, was, that as Sleep was a resemblance of Death, he might be safely put to Death when the Emperour was asleep: yet *Solyman* (if we may credit *Monf. Scudery*) got the better of his Inclination, saved his Life, and dismissed him, and his Mistress. As to the Expression of being *taw'd*, &c. 'tis probable, that 'twas borrowed from *Don Quixote* (part 1. book 2. chap. 11. pag. 278.) or from *Ben Johnson*, *Bartholomew Fair*, act. 4. sc. 5. See *Taw*, *Junii Etymologic. Anglican.*

ŷ. 881, 882. *Was not young Florio sent (to cool — His Flame for Biancafiore) to School,*] The Story of *Florio* and *Biancafiore* is published, I am told, in *French*, where, I suppose, this Fact is represented, as literally true.

ŷ. 883, 884. *Where Pedant made his Patbick Bum — For Her sake suffer Martyrdom?*] See the Antiquity of whipping Boys at School, with Rods: *Libanii Sophistæ, Orat. 12. ad Theodos.* tom. 2. pag. 400.

ŷ. 885, 886, 887, 888. *Did not a certain Lady whip — Of late her Husband's own Lordship? — And though a Grandee of the House, — Claw'd him with Fundamental Blows? &c.*] (*Legislative Blows* in the two first Editions of 1664.) This was *William Lord M—n*—n who lived at *Bury Saint Edmonds*: of whom my Friend *Mr. Smith of Harleston*, had the following account from a Gentleman of that place. That notwithstanding he sat as one of the King's Judges,

And though a *Grandee* of the *House*,
 Claw'd him with *Fundamental* Blows ;
 Ty'd him stark naked to a Bed-post :
 890 And fir'd his Hide, as if sh' had rid Post:
 And after in the *Sessions-Court*,
 Where *Whipping's* judg'd, had *Honour* for't?
 This *swear* you will perform, and then
 I'll set you from th' *Inchanted Den*,
 895 And the *Magician's* Circle clear.

(but did not sign the Warrant for his Execution) yet either by shewing Favours, not allowable in those days of Sanctity, to the Unsanctified Cavaliers, or some other Act which discovered an Inclination to forsake the *Good Old Cause*: he had so far lessened his Credit with his Brethren in Iniquity, that they began to suspect, and to threaten, that they would use him as a *Malignant*: His Lady, who was a Woman of more refined Politicks, and of the true Disciplinary Spirit, to shew her Disapprobation of her Lord's naughty Actions, and to disperse the gathering Storm, did, by the help of her Maids, tie his Lordship stark naked to a Bed-Post, and, with Rods, made him so sensible of his Fault, that he promised upon his Honour, to behave well for the future, and to ask Pardon of his Superiours: for which salutary Discipline she had Thanks given her in open Court. To this, or a Whipping upon some other occasion, the Old Ballads allude;

Lord M—n—n's next, the Bench
Who waited with a Trencher,
He there with the Buffle Head
Is called Lord, and of the same House
Who (as I have heard it said)
Was chastised by his Lady Spouse:
Because he run at Sheep,
She and her Maids gave him the Whip:
And beat his Head so addle,
You'd think he had a Knock in the Cradle.

(*Loyal Songs*, reprinted, 1731. vol. 2. Num. 17. pag. 68. See Num. 14. ft. 26. pag. 58.) Of this stamp was Sir *William Waller's* Lady (see *Cleveland's Character of a Diurnal*,) Mrs. *May*, (see *Butler's Remains*, 1727. pag. 270.) and Sir *Henry Mildmay's* Lady (*History of Independency*, part 2. pag. 257.) This in the Opinion of *Barbara Crabtree* (see *Spectator*, N^o 252.) was good Doctrine; who put this Quare to the *Spectator*, "Whether in some cases a Cudgel may not
 " be

Quoth he, I do *profess* and *swear*,
And will perform what you enjoyn,
Or may I never see you *mine*.

Amen, (quoth she) then turn'd about,
900 And bid her *Squire* let him out.
But ere an *Artist* could be found
T' undo the *Charms*, another bound,
The *Sun* grew low, and left the Skies,
Put down (some write by *Ladies Eyes* :

“be allowed as a good Figure of Speech? and whether it may not
“be lawfully used by a Female Orator?” So remarkable were
those times for Whipping, that *Zachary Crofton* a famous Puritan
Divine whipped his Maid for a Fault, and was so told as to print
his Defence. (See *Bp. Kennet's Register and Chronicle*, pag. 797.)

§. 894. *I'll set you from th' Incharmed Den,*] in all editions to 1734,
inclusive. *I'll free you*, in latter editions.

§. 896. *Quoth he, I do profess, and swear,*] After all the fine *Encomiums* bestowed on Love; it must be mortifying to a Man of Sense, whether successful in it, or not; to look back upon the infinite number of silly things, and servile Compliances he has been guilty of, in the Course of his Amours. The Widow has very frankly told the Knight, (and in him all the World) what Tortures, Penances, and base Condescensions a Lover must unavoidably undergo, and comply with; to all which she artfully gives the preference to *Whipping*, which was necessary for the Designs she had in view: she cajoles the silly Knight with specious Commendations of its Practice; and alledges many Instances of it; and particularly one, of which the Knight could not be ignorant: and, on the other hand, has made the slavish Parts of Love so formidable, that 'tis no wonder, that he was frighted into a Whipping Resolution: Nothing can excuse him in this juncture, but the Uneasiness in his present Embarrassment, and an ardent Desire of regaining that valuable Blessing, Liberty. (Mr. B.)

§. 903. *The Sun grew low, and left the Skies, &c.*] The *Evening* is here finely described; the *Epics* are not more exact in describing Times and Seasons, than our Poet: we may trace his *Hero* Morning and Night; and it should be observed in the conclusion of this *Canto*, (conformable to the practice of the *Critics* upon *Homer* and *Virgil*,) that one day is only passed since the opening of the Poem. (Mr. B.)

- 905 The *Moon* pull'd off her Veil of Light,
 That hides her Face by Day from Sight,
 (Mysterious Veil, of Brightness made,
 That's both her Lustre and her Shade)
 And in the Lanthorn of the Night,
 910 With shining Horns hung out her Light;
 For Darkness is the proper Sphere,
 Where all false Glories use t' appear.
 The twinkling *Stars* began to muster,
 And glitter with their borrow'd Lustre,
 915 While Sleep the weary'd *World* reliev'd,
 By counterfeiting *Death* reviv'd.
 His *whipping* Penance till the Morn,
 Our *Vot'ry* thought it best t' adjourn,
 And not to carry on a *Work*
 920 Of such *Importance* in the Dark,
 With erring Haste but rather stay,
 And do't in th' open Face of *Day*:
 And in the mean Time, go in quest
 Of next *Retreat* to take his Rest.

§. 905. *The Moon pull'd off her Veil of Light.*] Sullen speaks thus of *Amoret* (Fletcher's *Faithful Shepherdes*, act 3. sc. 1.)

"Methought, the Beams of Light that did appear
 "Were shot from her; methought the Moon gave none,
 "But what it had from her.

§. 907, 908. *Mysterious Veil, of Brightness made,—That's both her Lustre, and her Shade.*] Extremely fine! the Rays of the Sun being the Cause, why we cannot see the Moon by Day, and why we can see it by Night. (Mr. W.) See Dr. Harris's *Astronomical Dialogues*, pag. 97.

§. 911, 912. *For Darkness is the proper Sphere,—Where all false Glories use t' appear.*] These two Lines not in the two first editions of 1664, and first inserted 1674.

H U D I B R A S.

P A R T II.

The ARGUMENT of
THE SECOND CANTO.

*The Knight and Squire in hot Dispute,
Within an Ace of falling out,
Are parted with a sudden Fright
Of strange Alarm, and stranger Sight ;
With which adventuring to stickle,
They're sent away in nasty Pickle.*

C A N T O II.

'TIS strange how some Mens Tempers suit
(Like *Bawd* and *Brandy*) with Dispute,
That for their own *Opinions* stand fast
Only to have them claw'd and canvast ;

CANTO, *ψ. 1, 2.* 'Tis strange how some Mens Tempers suit — (*Like Bawd and Brandy*) with Dispute.] The Presbyterians in Scotland furnish'd us with an Example of this, which perhaps even those of England can hardly parrallel. It was order'd August 27. 1638, that the ablest Men in each Parish, should be provided to dispute of the King's Power in calling Assemblies, (*Lyfimaachus Nicanor's Epist. Congrat. &c. to the Covenanters in Scotland, 1640. p. 18.*) The Words in the *Large Declaration* concerning the late Tumults in Scotland 1659. p. 284. "That the ablest Man in every Presbyterie be provided to dispute, *De Potestate Supremi Magistratus in Ecclesiasticis, præsertim in convocandis Conciliis, de Senioribus, de Episcopatu, de Juramento, de Liturgiâ, & Corruptelis ejusdem.*" These private Instructions were sent to some Ministers in every Presbytery, in whom they put most special Trust. *Fowles's History of wicked Plots, &c. p. 204.* Brandee in all editions to 1704. inclusive.

- 5 That keep their *Consciences* in Cases,
 As *Fidlers* do their *Crowds* and *Bases*;
 Ne'er to be us'd but when they'r bent
 To play a Fit for *Argument* :
 Make *true* and *false*, *unjust* and *just*,
 10 Of no Use but to be discust ;
 Dispute and set a *Paradox*,
 Like a strait Boot upon the Stocks,
 And stretch it more unmercifully,
 That *Helmont*, *Montaign*, *White* or *Tully*.
 15 So th' ancient *Stoicks* in their Porch,
 With fierce Dispute maintain'd their *Church*,
 Beat out their Brains in Fight and Study,
 To prove that *Virtue* is a *Body* ;
 That *Bonum* is an *Animal*,
 20 Made good with stout *Polemique* Brawl :
 In which, some Hundreds on the Place

ψ. 14. *Mountaygn* or *Mountaign* — and *Tully*.] in all Editions to 1704. inclus. alter'd to *Montaign* and *Lully*, in 1710. or 1716.

ψ. 15. *So th' ancient Stoicks in their Porch, &c.*] * *In Porticu (Stoicorum Schola Athenis) Discipulorum seditionibus mille Quadringenti triginta Cives interfecti sunt.* Diog. Laert. in *vita Zenonis*, p. 383. Those old *Virtuosos* were better Proficients in those Exercises, than the modern, who seldom improve higher than Cuffing and Kicking." Dr. *Middleton* observes, (*Life of Cicero*, 4^{to} edit. vol. 2. p. 540.) "That the *Stoicks* embrac'd all their Doctrines as so many "fixt and immutable Truths, from which it was infamous to depart: "and by making this their Point of Honour, held all their Disciples "in an inviolable Attachment to them."

ψ. 19. *That Bonum is an Animal.*] * *Bonum* is such a kind of Animal, as our modern *Virtuosos*, from *Don Quixote*, will have Windmills under Sail to be. The same Authors are of Opinion, that all Ships are Fishes while they are a-float; but when they are run on Ground, or laid up in the Dock, become Ships again." Some have been so whimsical, as to think, that the *Sea* and *Rivers* are *Animals*. Generaliter

- Were slain outright, and many a Face
 Retrench'd of *Nose*, and *Eyes*, and *Beard*,
 To maintain what their *Sect* averr'd.
- 25 All which the *Knight* and *Squire* in Wrath
 Had like t' have suffer'd for their Faith:
 Each striving to make good his own,
 As by the *Sequel* shall be shown.
- The Sun had long since in the Lap
- 30 Of *Thetis*, taken out his *Nap*,
 And like a *Lobster* boyl'd, the *Morn*
 From *black* to *red* began to turn:
 When *Hudibras*, whom Thoughts and Aking,
 'Twixt sleeping kept, all Night, and waking,
- 35 Began to rub his drowsy Eyes,
 And from his Couch prepar'd to rise,
 Resolving to dispatch the Deed
 He vow'd to do, with trusty Speed.

neraliter causa efficiens alluvionis constitui potest motus aquæ, quem in mari ac fluminibus nunquam deficere videmus. *Senec. vi. Nat. qu. 7.* cujus principium anima statuitur. *Aristot. 1. De Part. Anim. 1. Senec. vi. Nat. Quæst. 16.* ut propterea flumina et mare animalia statuerit post veteres, *Hieron. Cardan. lib. 2. de subtilitate*, quem irridet *Scaliger, &c. Vid. Johannis Gryphiandri J. C. de Insulis, cap. 18. p. 246.*

℥. 29, 30. *The Sun had long since in the Lap — Of Thetis, taken out his Nap,]*

—— Aut ubi pallida surget
Titboni croceum linquens *Aurora* cubile.
Virgilii Georgic. lib. 1. 446, 447.
 Unde venit *Titan*, & *Nox* ubi *Sidera* condit.
Lucan. Pharsal. 1. 15.

As far as Phæbus first doth rise,
Until in Thetis' Lap he lies.
Sir Arthur Gorges.

But first, with knocking loud, and bawling,
 40 He rouz'd the *Squire*, in *Truckle* lolling :
 And, after many Circumstances,
 Which vulgar *Authors* in *Romances*
 Do use to spend their *Time* and *Wits* on,
 To make impertinent Description,
 45 They got (with much ado) to *Horse*,
 And to the *Castle* bent their Course,
 In which he to the *Dame* before
 To suffer *Whipping* duty swore :

§. 40. *He rouz'd the Squire, in Truckle lolling.*] Several of the books in *Homer's Iliad*, and *Odyssey*, begin with describing the Morning : so also does Mr. *Butler* take care to let the World know at what time of the Day (which he exactly describes) these momentous Actions of his Hero, were transacted : the Morning's Approach, the Knight's rising, and rousing up his Squire, are humorously described : The Poet seems to have had in his eye the like passage in *Don Quixote* : " Scarce had the Silver Morn given bright *Phœbus* leave, with the " Ardour of his burning Rays, to dry the liquid Pearls on his " Golden Locks, when *Don Quixote* shaking off Sloth from his " drowsy Members, rose up, and call'd *Sancho* his Squire, that still " lay snorting ; which *Don Quixote* seeing, before he could wake " him, he said, O happy Thou above all that live upon the face of " the Earth ! that without Envy, or being envied, sleepest with a " quiet Breast ! neither persecuted by *Enchanters*, nor frightened by " *Enchantments*. — b. 2. cap. 20. (Mr. B.)

§. 48. — *Whipping duly sworn :*] in the two first editions.

§. 53. *Sprung a new Scruple in his Head*] When we are in the highest expectation, to see this desperate whipping perform'd by the Knight, Behold ! a new Scruple, whether he might not forsooth, break his Oath. This is exactly conformable to the Knight's Character : and expected from one who barely pretended to a scrupulous and tender Conscience. (Mr. B.)

§. 55, 56 *Whether it be directed infringing — An Oath, if I should waive this swearing,*] This Dialogue between *Hudibras* and *Ralph*, sets before us the Hypocrisy and Villany of all parties of the Rebels, with regard to Oaths ; what equivocations and evasions they made use of, to account for the many Perjuries they were daily guilty of, and the several Oaths they readily took, and as readily broke, merely as they found it suited their Interest, as appears from

- Where now arriv'd, and half unharnest,
 50 To carry on the Work in earnest,
 He stopp'd, and paus'd upon the sudden,
 And with a serious Forehead plodding,
 Sprung a new Scruple in his Head,
 Which first he scratch'd, and after fed;
 55 Whether it be direct *infringing*
 An *Oath*, if I should wave this *swinging*,
 And what I've sworn to bear, forbear,
 And so b' *Equivocation* swear;

from *ψ*. 107, &c. and *ψ*. 377, &c. of this Canto, and part 3. can. 3. *ψ*. 547, &c. (Dr. B) Archbishop *Bramhall* (see Preface to his *Serpents Salve*, Works, p. 520.) says, "That the Hypocrites of those times, though they magnified the Obligation of an Oath, yet in their own Case dispensed with all Oaths Civil, Military, and Religious: We are now told, says he, that the Oaths we have taken are not to be examin'd according to the Interpretation of Men: No! How then? Surely accordingly to the Interpretation of Devils. Let them remember *Rodolphus* the Duke of *Swedenland*, his Hand in *Culpinian*." The fact as follows: Porro *Rodolphus* vulneratus in Manu Dextrâ, fugit *Marcipolim*, mortique proximus dixit ad familiares suos: Videtis Manum Dextram meam de vulnere fauciam; hac ego juravi *Henrico* Domino, ut non nocerem ei, nec insidiarer gloriæ ejus: sed jussio Apostolica, Pontificumque petitio me ad id deduxit, ut juramenti transgressor, honorem mihi indebitum usurparem: quis igitur finis nos exceperit, videtis; nam in manu, unde juramenta violavi, mortale hoc vulnus accepi. (*Chron. Slavor.* lib. 1. cap. 29. p. 25.) Mr. *Walker* observes of the *Independents*, (part 2. p. 1.) That they were tenable by no Oaths, Principles, Promises, Declarations, nor by any obligations or Laws divine or human.

ψ. 58. And so b' *Equivocation* swear] Bp. *Sanderson* (*Obligation of Promissory Oaths*; reprinted by Mr. *Lewis*, 1722. vol. 1. p. 40.) girds them upon this head; "They rest secure (says he) absolving themselves from all Guilt and Fear of *Perjury*: and think, they have excellently provided for themselves, and Consciences; if during the Act of Swearing, they can make any shift to defend themselves, either as the *Jesuites* do, with some *Equivocation*, or *Mental Reservation*: or by forcing upon the Words some subtle

" In-

- Or whether 't be a lesser *Sin*,
 60 To be forsworn, than act the Thing,
 Are deep and subtil *Points*, which must,
 T' inform my Conscience, be discust;
 In which to *err* a Tittle may
 To *Errors* infinite make away:
 65 And therefore I desire to know
 Thy *Judgment*, ere we further go.
 Quoth *Ralpho*, Since you do injoyn't,
 I shall enlarge upon the *Point*;
 And for my own part do not doubt
 70 Th' *Affirmative* may be made out.
 But first, to *state* the *Case* aright,
 For best Advantage of our Light;
 And thus 'tis: Whether 't be a *Sin*
 To *claw* and *curry* your own *Skin*,
 75 Greater, or less, than to forbear,

" Interpretation : or after they are sworn they can find some Loop-hole, or artificial Evasion ; whereby such art may be used with " the Oath, that the Words remaining, the Meaning may be eluded " with *Sophism*, and the Sense utterly lost." which he proves to be contrary both to the *Christian Theology*, and Morality of the *Heathens*.

*With many a Mental Reservation,
 You'll maintain Liberty, reserv'd (your own)
 For the Publick Good : those sums rais'd you'll disburse,
 Reserv'd (the Greater part for your own Purse)
 You'll root the Cavaliers out, every Man,
 Faith, let it be reserv'd here, (if you can.)
 You'll make your Gracious Charles a Glorious King,
 Reserv'd (in Heav'n) for thither you would bring
 His Royal Head : the only secure Room
 For Kings, where such as you will never come.
 To keep th' Estates of Subjects you pretend,
 Reserv'd (in your own Trunks :) you will defend,*

- And that you are forsworn, forswear.
 But first, o' th' first: The *Inward Man*,
 And *Outward*, like a *Clan* and *Clan*,
 Have always been at Daggers-drawing,
 80 And one another Clapper-clawing:
 Not that they really cuff, or fence,
 But in a spiritual *Mystique* Sense;
 Which to mistake, and make 'em squabble,
 In literal Fray's abominable:
 85 'Tis heathenish, in frequent Use
 With *Pagans*, and *Apostate Jews*,
 To offer Sacrifice of *Bridewells*,
 Like modern *Indians* to their *Idols*:
 And mungril *Christians* of our Times,
 90 That expiate less with greater *Crimes*,
 And call the foul *Abomination*
Contrition, and *Mortification*.

*The Church of England, 'tis your Protestation,—
 But that's New England, by a small Reservation.*

(*Mr. Cowley's Puritan and Papist*, 2^d edit. p. 2.)

Honest *Tim* makes mention of an *Equivocation-Office*. (See *Fragments & Memorabilia*, prefix'd to the Second Part of the *Dialogue*, &c.) where all manner of Evasions, Shifts, Distinctions, Explanations, and Double Entendres were expos'd to Sale. One would imagine from the foregoing Representation, that they had such an Office in those times. The *Pagan Egyptians* might have shamed such *Mock Christians*, who punished *Perjury* with *Death*: *Diodori Siculi Rer. Antiquar.* lib. 2. chap. 3. See the 13th Satyr of *Juvenal* imitated by *Mr. Oldham*, 6th edit. p. 303.

†. 77, 78. ——— *The Inward Man*, — *And Outward*, like a *Clan* and *Clan*,] Alluding to the Outrages committed upon each other by the *Clans* in *Scotland*. (See *Camden's Britannia*, vol. 2. p. 1246. edit. 1722. *Clan* and *Highlands*, *Abridgement of Scotch Acts of Parliament*, at the end of *Sir Thomas Murray's Laws of Scotland*, edit. 1681. p. 10. 20.)

†. 92. — *Abomination*] in the four first editions.

- Is't not enough we're bruise'd and kicked,
 With sinful Members of the Wicked;
 95 Our Vessels, that are *sanctifi'd*,
Prophan'd and *curry'd* Back and Side;
 But we must claw our selves with shameful
 And Heathen Stripes, by their Example?
 Which (were there nothing to forbid it)
 100 Is *Impious*, because they did it;
 This therefore may be justly reckon'd
 A *heinous* Sin. Now to the second,
 That *Saints* may claim a *Dispensation*
 To *swear* and *for swear*, on Occasion,
 105 I doubt not, but it will appear
 With pregnant Light: The *Point* is clear,
Oaths are but *Words*, and *Words* but *Wind*;
 Too feeble Implements to *bind*:
 And hold with *Deeds* Proportion, so
 110 As *Shadows* to a *Substance* do.
 Then when they strive for Place, 'tis fit

¶ 97, 98, 99, 100. *But we must claw our selves with shameful—And Heathen Stripes by Their Example? — Which (were there nothing to forbear it) --- Is impious, because they did it.*] A Sneer upon the *Puritans*, and *Precisians*, who held the use of any thing unlawful, that had been abused by the *Papists*, notwithstanding that Abuse had been taken away.

¶ 103, 104. *That Saints may claim a Dispensation — To swear and for swear on occasion.*]

Pow'r of dispensing Oaths the Papists claim,

* *Cafe hath got leave of God to do the same.* * *A Presbyterian.*

For you do hate all Swearing so, that when

You've sworn an Oath, you break it straight agen.

A Curse upon you! which hurts more these Nations.

- The *weaker Vessel* should submit :
 Although your *Church* be opposite
 To ours, as *Black-Friars* are to *White*,
 115 In *Rule* and *Order* : yet I grant
 You are a *Reformado Saint* ;
 And what the *Saints* do claim as due,
 You may pretend a *Title* to :
 But *Saints*, whom *Oaths* and *Vows* oblige,
 120 Know little of their *Privilege* ;
 Further (I mean) than carrying on
 Some Self-advantage of their own :
 For if the *Dev'l* to serve his Turn,
 Can tell *Truth*, why the *Saints* should scorn,
 125 When it serves theirs, to *swear* and *lye* ;
 I think there's little Reason why :
 Else h' has a greater Pow'r than they,
 Which 'twere *Impiety* to say.
 W'are not commanded to forbear
 130 Indefinitely, at all to *swear* ;

Cavaliers swearing, or your Protestations ?

Nay, though by you Oaths are so much abhorr'd

Y' allow G—d—m in the Puritan Lord. E. of P-mb-ke.

(Mr. Cowley's *Puritan and Papist*, pag. 2.)

†. 107. *Oaths are but Words, and Words but Wind.*] The *Oaths* of Lovers, are represented such, by *Tibullus*, 1 *Eleg.* 4. 17, 18.

Nec jurare time, Veneris perjuria venti

Irrita per terras, & freta summa ferunt.

†. 114. *As Black Friars are to White*] *Friars* [*Freres Fr. Brethren.*] *Monks*, or Religious Persons, of which there are Four Principal Orders. First *Friar Minors*, or *Franciscans* : 2. *Grey Friars*, or *Augustins* : 3. the *Dominicans*, or *Black Friars* : 4. the *Carmelites*, or *White Friars*.

†. 136.

But to swear idly, and in vain,
 Without Self-interest or Gain :
 For breaking of an Oath and Lying;
 Is but a kind of Self-denying,

135 A Saint-like Virtue, and from hence
 Some have broke Oaths by Providence :
 Some, to the Glory of the Lord,

†. 136. *Some have broke Oaths by Providence.*] When it was first moved in the House of Commons to proceed capitally against the King, Cromwell stood up, and told them : “ That if any Man “ moved this with Design, he should think him the greatest Tray- “ tor in the World : But since Providence, and Necessity had cast “ them upon it, he should pray to God to bless their Counsels.” (*History of Independency*, part 2. p. 54.) And when he kept the King close Prisoner in *Carisbrook Castle*, contrary to Vows and Protestations, He affirmed, *The Spirit would not let Him keep his Word.* And when contrary to the Pubick Faith, they murdered him, they pretended, they could not resist the Motions of the Spirit : *History of Independency*, part 3. pag. 22. These Wretches were like the Sanctimonious Pyrate, (see *Shakespeare's Measure for Measure*, act 1. vol. 1. pag. 314.) who went to Sea with the Ten Commandments in his Pocket, but scraped out the Eighth, *Thou shalt not Steal* : Or the *Wild Irish*, (see *Foulis's History of the Wicked Plots, and Conspiracys of the Pretended Saints*, book 3. pag. 181. *Camden's Britannia*, 1695, p. 1045.) Who, “ When they went a Stealing, prayed to God for “ good Fortune, and if they got a good Booty, used to return God “ Thanks for assisting them in their Villany ; which they looked “ upon as the Gift of God.” *Ralpho* seems to have been in this way of thinking, (see *Hudibras at Court, Remains*, 1727, p. 7.)

*I well remember, Food and Firing,
 Some Years before I went a Squiring,
 Were both so dear, to save the Life
 Of my own Self, my Child, and Wife ;
 I was constrained to make bold
 With Landlord's Hedges, and his Fold.
 God's Goodness more than my Desert
 Did then, Sir, put into my heart
 To chuse this Tree, this Blessed Tree,
 To be in need my Sanctuary.* (To hide his stolen Goods.)

John Taylor the Water Poet, sneers such wicked Wretches, in the following lines. (*Superbiæ Flagellum*, pag. 35.)

'Tis

Perjur'd themselves, and broke their Word :
And this the constant *Rule* and *Practice*

140 Of all our late *Apostles Acts* is.
Was not the *Cause* at first begun
With *Perjury*, and carried on ?
Was there an *Oath* the *Godly* took,
But in due Time and Place they broke ?

*'Tis all one if a Thief, a Bawd, a Witch
Or a Bribe-Taker, should grow damned Rich,
And with their Trash get with their hellish Pranks,
The hypocritic Slaves will give God thanks :
No, Let the Litter of such Hell-bound Whelps
Give Thanks to th' Devil (Author of their Helps :)
To give God Thanks, it is almost all one
To make him Partner of Extortion.
Thus if Men get their Wealth by Means that's Evil,
Let them not give God Thanks, but thank the Devil.*

§. 141, 142. *Was not the Cause at first begun, — With Perjury, and carried on ?*] The Scots in 1639, were a little troubled, that *Episcopacy* was not absolutely abjured in their former Oaths, which many thought binding to them. The *Covenanters* thinking to take away that Rub, that all Men might with the more freeness embrace their Covenant, declare publickly to the World, (*Large Declaration*, pag. 347.) “ That the Swearer is neither obliged to the “ Meaning of the Prescriber of the Oath, nor his own Meaning, “ but as the Authority shall afterwards interpret it.” (*Foulis's History of Wicked Plots*, &c. p. 240 2d edit.) “ Since many Men (says the Writer of *A Letter without Superscription, intercepted in the way to London*, printed 1643, pag. 7. by way of sneer) “ are “ troubled at the Oaths of Allegiance and Supremacy, which they “ took so long since, when they had no hope the Truth would have “ been manifested thus clearly to them ; and upon which our Ene- “ mies seem to have such Advantage upon their Conscience : whe- “ ther it be not fit, first by the Resolution of some godly Ministers, “ to absolve them, as has been profitably done in the Business of “ *Brainceford*, by those two Lamps of our Religion, the Rev^d. “ *Downing*, and *Marshall*.”

§. 143, 144. *Was there any Oath the Godly took, — But in due time and place they broke ?*] A Sneer upon many of the Sanctify'd Mem- bers of the *Assembly of Divines* ; who had taken two several Oaths to maintain that Church Government, which the Covenant oblig- ed them to extirpate : namely, when they took their Degrees in the

Uni-

- 145 Did we not bring our *Oaths* in first,
 Before our *Plate*, to have them burst,
 And cast in fitter *Models*, for
 The present Use of *Church* and *War*?
 Did not our *Worthies* of the *House*
 150 Before they broke the *Peace*, break *Vows*?
 For having freed us, first from both
 Th' *Allegiance*, and *Supremacy Oath*:
 Did they not next, compel the *Nation*,
 To take, and break the *Protestation*?
 155 To *swear*, and after to *recant*

University, and when they entered into Holy Orders: and some of them a Third time, when they became Members of Cathedral Churches. And 'tis Dr. *Heylin's* Remark, (*History of the Presbyterians*, book 3. pag. 451.) "That it was no wonder the *Presbyterians* should impose New Oaths, when they had broke all the "Old."

*I took so many Oaths before,
 That now without remorse;
 I take all Oaths the State can make,
 As merely Things of Course.*

(Mr. *Bulter's Tale of the Cocker, and Vicar of Bray. Remains*, p. 143.) These Gentlemen would not have boggled at the contradictory Oaths of Fidelity, the Governour of *Menin* takes to the *Archduchess*, the *Emperour*, and *States General*. (See *Memoirs of Baron Pollnitz*, vol. 2. pag. 314.)

y. 155, 156. To *swear*, and after to *recant* — The *Solemn League and Covenant*.] Sir R. *L'Estrange* (*Moral to Fable* 50. part. 2.) mentions a *Trimming Clergyman*, in the Days of the *Solemn League and Covenant*; who said, "The Oath went against his Conscience, "but yet if he did not swear, some *Varlet* or other would swear "and get into his Living." I have heard of another, who declared to all his Friends, That he would not conform upon the *Bartholomew Act*, 1662, and yet did comply; and when taxed with his Declaration, brought himself off with this *Salvo*, I did indeed declare that I would not comply, but afterwards heard that such a one, who was my Enemy, swore he would have my Living: upon this, God forgive me! I swore he should not; and, to save my Oath, I thought I was in Conscience bound to conform.

The Solemn League and Covenant?
 To take th' Engagement, and disclaim it,
 Enforc'd by those, who first did frame it?
 Did they not swear at first, to fight
 160 For the KING's Safety, and his Right?
 And after march'd to find him out,
 And charg'd him home with Horse and Foot:
 But yet still had the Confidence
 To swear, it was in his Defence?
 165 Did they not swear to live and die
 With Essex, and straight laid him by?

§. 157. *To take th' Engagement.*] By the Engagement every Man was to swear, to be true and faithful to the Government establish'd, without a King, or House of Peers. (See *Walker's History of Independency* part 3 pag. 12. *Lord Clarendon's History of the Rebellion*, vol. 3. p. 204. *Echard's History of England*, vol. 2. pag. 653.) Jack Freeman's way of taking it, was by making it into a Suppository, having serv'd the Covenant so before. (Sir J. Birkenhead's *Paul's Church-yard*, cent 3. p. 18.) which was as good a way, as Teague's taking the Covenant, by knocking down the Hawker who cry'd it about the Streets, and taking one for his Master, and another for himself: (see *Committee or Faithful Irishman*, act 2. sc. 2.)

§. 165, 166. *Did they not swear to live and die — With Essex, and straight laid him by?*] “July the 12th, the pretended Two Houses voted, That the Earl of Essex should be General of their Army, and that they would live and die with him.” (*Memorable Occurrences*, 1642.) March the 24th 1645, the Lower Members at Westminster, vote the Clause for the Preservation of his Majesty's Person, to be left out in Sir Thomas Fairfax's Commission; thus do the Rebel, 1st, swear to live and die with their own General Essex, yet, upon second thoughts, they disoblige themselves from that Oath, and cashier him of his Command. 2^{dly}, Covenant to preserve His Majesty's Person, and Authority, and yet afterwards authorize Sir Thomas Fairfax, to kill him if he can.” (*Memorable Occurrences* in 1645. *History of Independency*, part 2. pag. 201.)

*Now harden'd in Revolt, you next proceed
 By Pacts to strengthen each rebellious Deed:*

- If that were all, for some have sworn
 As false as they, if they did no more.
 Did they not swear to maintain *Law*,
 170 In which that *swearing* made a *Flaw*?
 For *Protestant Religion* vow,
 That did that *Vowing* disallow?
 For *Privilege of Parliament*,
 In which that *swearing* made a *Rent*?
 175 And since, of all the *three*, not one
 Is left in Being, 'tis well known.

*New Oaths, and Vows, and Covenants advance,
 All contradicting your Allegiance:
 Whose sacred Knot you plainly did untye,
 When you with Essex swore to live and die.
 (Elegy on King Charles).*

§. 167, 168. *If that were all, for some have sworn — As false as they, if th' did no more.*] No more than lay him by. “Of whom” it was loudly said by many of his Friends, That he was poyson’d.” (See Lord Clarendon’s *History of the Rebellion*, vol. 3. p. 33.)

§. 173. *For Privilege of Parliament.*] See the Privilege of the House of Commons truly stated, (Lord Clarendon’s *History of the Rebellion*, vol. 1. pag. 310, 311, 312. Bishop Bramhall’s *Works*, pag. 571. Foulis’s *History of Wicked Plots*, &c. book 1. chap. 6. p. 38. Pryn’s *Parliamentary Writs*, passim.)

§. 179. *And after turn’d out the whole House-full.*] This they literally did, after they had cut off the King’s Head: though some few of the Lords condescended to sit with the Rump, namely, the Earls of Pembroke, and Salisbury, and Lord Howard of Eferrigg. Mr. Whitelock observes, (*Memorials*, 2^d edit. pag. 396.) “That, the Earl of Pembroke was return’d Knight of the Shire for Berks, *primæ impressionis*.” and (pag. 439.) “That his Son sat in the House after his Death.” “And for an Honour (says he, p. 426) to the Earls of Pembroke, and of Salisbury, and Lord Howard of Eferrigg, Members of the House of Commons, it was ordered, “That they might sit in all Committees, of which they were, before “the House was dissolved.”

§. 181, 182, 183, 184. *So Cromwell with deep Oaths and Vows — Swore all the Commons out o’ th’ House, — Vow’d, that the Red Coats*

Did they not *swear* in exprefs Words,
 To prop, and back the *House of Lords* ?
 And after turn'd out the whole *House-ful*
 180 Of *Peers*, as dang'rous, and unuseful ?
 So *Cromwel* with deep *Oaths*, and *Vows*
 Swore all the *Commons* out o' th' *House*,
 Vow'd that the *Red-Coats* would disband,
 Ay marry wou'd they, at their Command;
 185 And troll'd them on, and *swore*, and *swore*,
 Till th' *Army* turn'd them out of *Door* :

Coats would disband, — Ay marry wou'd they, at their Command.] (*I marry* — in the four first editions.) The truth of this is confirm'd by Mr. *Walker*, (*History of Independency*, part 1. pag. 31.) who mentions, "*Cromwell's* Protestation in the House, with his Hand upon his Breast, in the presence of Almighty God, before whom he stood, That he knew the Army would disband, and lay down their Arms at their door : whensoever they should command them." See likewise a Tract, intitled, *The Army brought to the Barr*, 1647. pag. 8. *Publick Library, Cambridge*, xix. 9. 3. Preface to a Tract, intitled, *Works of Darknes brought to Light*, 1647. pag. 4. *Publick Libr. Cambr* xix. 9. 3. and a Tract, intitled, *Hampton Court Conspiracy*, 1647. pag. 4. *Pub. Libr. Cambridge*, xix. 9. 3. And the Author of *Works of Darknes brought to Light*, pag. 5. makes the following Remark. "This, I fear, will be a prevailing Temptation upon you to make you unwilling to disband : knowing, that you must then return to your obscure Dwellings and Callings, to be Tinkers, Tapsters, Taylers, Tankard-Bearers, Porters, Coblers, Bakers, and other such mean Trades, upon which you could not subsist before these Wars."

℥. 185, 186. *And troll'd them on, and swore and swore, — Till th' Army turn'd them out of Door.*] Alluding to the Seclusion of the greatest part of the Members, in 1648, to make way for the King's Tryal. Lord *Clarendon's History of the Rebellion*, vol. 3. pag. 183. 184. *Echard's History of England*, vol. 2. pag. 621. *Walker's History of Independency*, part 2. *Cromwell* afterwards, (April 10. 1653.) turned out the *Rump* : see the manner of doing it, *Echard's History of England*, vol. 2. pag. 745. There was a Ballad made upon this Dissolution of the *Rump*, intitled, *Twelve Parliament Men for a Penny*. (*Heath's Chronicle*, pag. 339.)

This tells us plainly what they thought,
 That *Oaths* and *Swearing* go for nought,
 And that by them th' were only meant,
 190 To serve for an *Expedient* :
 What was the *Publick Faith* found out for,
 But to slur Men of what they fought for ?
 The *Publick Faith*, which ev'ry one
 Is bound t' observe, yet kept by none ;
 195 And if that go for nothing, why
 Should *Private Faith* have such a Tye ?
Oaths were not purpos'd, more than *Law*,
 To keep the *Good* and *Just* in Awe,

ψ. 188. *That Oaths, and Swearing go for nought.*] Of this opinion was the Woman mentioned by Sir Roger L'Estrange. (*Moral to Fable* 61. part 2.) who observed, "That in such a place, they were *only sworn*, not to dress any Flesh in *Lent*, and may do what they please: but for us (says she) that are bound, it would be our undoing."

ψ. 193, 194. *The Publick Faith, which every one — Is bound t' observe, yet kept by none.*] Sir John Berkenhead banters them upon this head, (*Paul's Church-Yard*, cent 3. pag. 20.) "Resolved upon the Question, that the *Publick Faith* be buried in *Everlasting Forgetfulness*; and that John Goodwin the High-Priest, be ordained to preach its Funeral Sermon from *Tothill-Fields*, to *White-Chappel*."

ψ. 197, 198. *Oaths were not purpos'd, more than Law, — To keep the Good and Just in Awe.*] Of this opinion were the *Presbyterians*, if we may give credit to Colonel Overton's Observation, who was an *Independent*. "He can invent (says he, *Pref. to Arraignment of Persecution*) Oaths and Covenants for the Kingdom, and dispense with them as he pleaseth: swear and forswear as the Wind turneth, like a Good *Presbyter*." For this *Becanus* the Jesuit (lib. 15. *Man. Controv.* cap. 14. N° 4. 6. pag. 700. edit. 1638.) reproaches the *Calvinists* (whether justly or unjustly, I cannot say,) *Calvinistæ nullam servant Fidem; illorum axioma est, jura, perjura*. See a remarkably wicked way of evading an Oath. (*Dubravii Olomuzensis Episcopi, Hist. Boiemic.* lib. 7. pag. 57.)

ψ. 210. *Than meer saluting of the Book.*] Many of the Saints of those times were of the mind of that Man, "That made a Conscience

But to confine the *Bad* and *Sinful*,
 200 Like *Moral Cattle* in a *Pinfold*.
 A *Saint's* of th' Heav'nly Realm a *Peer* ;
 And as no *Peer* is bound to *swear*,
 But on the *Gospel* of his *Honor*,
 Of which he may dispose, as *Owner* ;
 205 It follows, though the Thing be *Forgery*,
 And false, th' affirm, it is no *Perjury*,
 But a mere *Ceremony*, and a *Breach*
 Of nothing, but a *Form of Speech* ;
 And goes for no more when 'tis took,
 210 Than mere *saluting* of the *Book*.

“ science both of an Oath, and a Law-suit, had the Wit yet to make
 “ a greater Conscience of losing an Estate for want of *swearing*, and
 “ *swearing*, to defend it: so that upon consulting the Chapter of
 “ Dispensations, he compounded the matter with certain *Sakros*,
 “ and *Reserves*. Thou talks, says he (to a Friend of his,) of *swearing*
 “ and *swearing* ; why for the one, it is my *Attorney* sueth: and then
 “ for the other, what signifies the *Kissing of a Book* with a *Calves-*
 “ *Skin Cover*, and a *Paste-Board Stiffening* betwixt a Man's Lips and
 “ the Text ?” *L'Estrange's Fables*, part 2. fable 227. *Maffeus (Hist.*
Indic. lib. 7. pag. 305.) gives the following remarkable account of
Antonius Correa a *Portuguese*, in Swearing a League with the King
 of *Pegu's* Agent (and as the *Fanatics* in those times imitated him in
 his Crime, I wish they had imitated him in his Repentance.) “ *Dis-*
 “ *miles animorum habitus Antonius Correa, comitesque in eam ce-*
 “ *remoniam attulerant ; quippe qui vano errore ducti Christianam*
 “ *Fidem Ethnicis jurejurando obligari fas esse vix ducerent : itaque*
 “ *habitū linteatus Antistes, qui nauticis præerat sacris, divini huma-*
 “ *nique juris haud multo quam cæteri Lusitani peritior, in medium*
 “ *prodit : Sacræ Paginæ Christiano Ritu erant ab Antonio cum so-*
 “ *lenni imprecatione tangendæ : atqui Sacerdos pro Evangeliiis,*
 “ *Bibliisve, librum ex composito protulit, eleganter et artificiosè*
 “ *compactum, in quo varii generis lusus, et cantica Lusitanico*
 “ *sermone scripta continebantur, nonnullis tamen immixtis, ut sit,*
 “ *sententiis moralibus, atque diverbiis : huic ergo libro, dum Anto-*
 “ *nus fallacem admovet manum, divinitus factum est, ut in ea*
 “ *verba ex Ecclesiaste incideret : Vanitas Vanitatum, et omnia Va-*
 “ *nitas : quod ille præter omnem expectationem animadvertit :*

Suppose the *Scriptures* are of Force,
 They're but *Commissions* of Course,
 And *Saints* have Freedom to digress,
 And vary from 'em, as they please :

215 Or mis-interpret them by *private*
Instructions, to all *Aims* they drive at.
 Then why should we our selves *abridge*,
 And *curtail* our own *Priviledge*?

"subitâ perculsus religione, cohorruit, ac præclare sensit, quam
 "integram et inviolatam fœderum fidem, vel cum ipsis *Barbaris*,
 "Ethnicisque cæleste jubet Numen : ergo apud se perinde justum
 "atque legitimum jusjurandum *Antonius* habuit, ac si pro vulgari
 "eo libro, sacrosancta utriusque testamenti volumina contigisset."

ÿ. 211. *Suppose the Scriptures are of Force.*] Mr. *Walker* (in his
History of Independency, part 2. pag. 22.) observes, "That they pro-
 "fessed their Consciences to be the Rule and Symbol both of their
 "Faith and Doctrine. By this *Lesbian* Rule they interpret, and to
 "this they conform the *Scriptures* ; not their Consciences to the
 "Scriptures, setting the Sun-Dial by the Clock, not the Clock by
 "the Sun-Dial."

ÿ. 212. *They're but Commissions of course*] A Satyr on the Liberty
 the Parliament Officers took of varying from their Commissions,
 on pretence of private Instructions. (Mr. *W.*) Or upon the re-
 markable method of granting Commissions in those times : For
 notwithstanding at the Tryal of Colonel *Morris*, who pleaded that
 he acted by Virtue of a Commission from the Prince of *Wales*, they
 declared the Prince had no Power to grant Commissions : yet when
 a Party of Horse were ordered to be raised and listed under *Skippon*,
 to suppress the Earl of *Holland* and his Forces, then in Arms against
 them ; by virtue of this Order, *Skippon* granted Commissions to di-
 verse schismatical Apprentices, to raise Men underhand ; and au-
 thorized the said Apprentices to grant Commissions to other Ap-
 prentices, under them for the like purpose. *Walker's History of In-*
dependency, part 1. pag. 117.

ÿ. 219, 220. *Quakers (that like to Lanthorns bear — Their Light*
within'em,) will not swear ;] "I have been credibly informed,
 " (says the Author of *Foxes and Firebrands*, part 1. pag. 7.) that a
 "Saint Omer's Jesuit declared, that they were twenty Years ham-
 "mering out the Sect of the *Quakers*, and whosoever considers the
 "Positions of those People, will easily be induced to believe them
 "forged

- Quakers* (that, like to *Lanthorns*, bear
 220 Their Light within 'em) will not swear;
 Their *Gospel* is an *Accidence*,
 By which they construe *Conscience*,
 And hold no *Sin* so deeply red,
 As that of breaking *Priscian's* Head.
 225 (The *Head* and *Founder* of their *Order*,
 That stirring *Hats* held worse than Murder.)

"forged upon a *Popish Anvil*." *Peter de Quir*, in his Letter to the *Spectator*, (N^o 396.) puts it as a Query, "Whether a General Inter-marriage enjoyed by Parliament, between the Sisterhood of the *Olive Beauties*, and the Fraternity of the People call'd *Quakers*, would not be a very servicable expedient, and abate that overflow of Light, which shines within them so powerfully, that it dazles their Eyes, and dances them into a thousand Vagaries of Error and Enthusiasm."

*Among the timorous kind, the quaking Hare
 Profess'd Neutrality, but would not swear.*

Mr. Dryden's *Hind and Panther*.

Y. 221, 222. *Their Gospel is an Accidence*, — By which they construe *Conscience*,] They interpret Scripture altogether literally. (Mr. W.)

Y. 223, 224. *And hold no Sin so deeply red*, — *As that of breaking Priscian's Head*.] Alluding to their using the Word *Thou*, for *You*. (See the remarkable Letter of *Aminadab* a *Quaker*, to *Isaac Bickerstaff* Esq. *Tatler* N^o 190.) *Priscian* was a famous Grammarian of *Cæsarea*, or *Rome*; and was in esteem at *Constantinople* in the year 527. He wrote his *Grammar* in the year 528, *Chronic. Saxon.* pag. 18. See more *Collier's Dictionary*.

Y. 225, 226. *The Head and Founder of their Order* — *That stirring Hats held worse than Murder*.] *George Fox* was the *Founder* of this Order: who tells us, (*Journal*, p. 24.) "That when the Lord sent him into the World, he forbid him to put off his Hat to any, High or Low; and that he was required to Thee and Thou all Men and Women, without any respect to Rich or Poor; Great or Small; and as he travelled up and down, he was not to bid People Good Morrow, and Good Evening; neither might he bow or scrape with his Leg to any one." (See *Thurlow's State Papers*, v. 5. p. 422.) So obstinate in this respect were *G. Fox*, and his Followers, that 'tis questionable whether the *Spanish Discipline* of the Whip used upon *Ignatius Loyola*, for refusing the Civility of the Hat,

- These thinking th' are oblig'd to *Troth*
 In *swearing*, will not take an *Oath* :
 Like Mules, who if th' have not their Will
 230 To keep their own Pace, stand stock-still ;
 But they are weak, and little know
 What Free-born *Consciences* may do,
 'Tis the *Temptation* of the Devil,
 That makes all human Actions evil :
 235 For *Saints* may do the same Things by
 The *Spirit*, in Sincerity,

would have worked upon them. (See *The Enthusiasm of the Church of Rome*, &c. 1688 by Mr. H. Wharton, pag. 94. Mr. Lestly thus observes upon their Behaviour, (*Snake in the Grass*, p. 119.) "What an uncouth and preposterous piece of Humility it is, to deny the Title or Civility of *Master*, or of the *Hat* ; whilst at the same time they worship one another with Divine Honours, and bestow upon themselves Titles far above what any *Angels* but *Lucifer* durst pretend to, to be even equal with God, of the same Substance, and of the same Soul with him ; and grudge not to apply all the Attributes of God to the Light within them." The *Quakers* for some time kept up pretty strictly to *George Foxe's Rule* of the *Hat*. And we learn that *William Pen* once waiting on King *Charles* the Second, kept on his *Hat* ; the King perceiving it, as a gentle Rebuke for his ill Manners, put off his own. Upon which *Pen* said to him, Friend *Charles*, Why dost Thou not keep on Thy *Hat* ? The King answer'd, Friend *Pen*, 'tis the Custom of this Place, that never above one person shall be cover'd at a time ; (*Preface to the True Picture of Quakerism*, &c. 1736, pag. 7. The like Story is told of a *Quaker* and King *James*, *Sewell's History of the Quakers*, pag. 609. *Impartial Examination of Mr. Neal's 4th vol. of the Hist. of the Puritans*, pag. 101, 102.) *Optatus* makes mention of a *Sect* amongst the *Donatists* much resembling our *Quakers*, in these respects. (*Hist. Donatistar. lib. 4. pag. 78. Edit. Albaspinaei*.)

y. 229, 230. Like Mules, who if th' have not their Will — To keep their own Pace, stand stock still ;] Bishop Parker (*History of his own Time*, edit. 1730, pag. 50.) gives the following remarkable Instance, in proof of this Assertion, "They scarce (says he) account of any Act so Religious, as to resist Human Authority ; therefore they met the other, because they were forbid (viz. by the

Which other Men are tempted to,
 And at the Devil's Instance do ;
 And yet the Actions be contrary,
 240 Just as the *Saints* and *Wicked* vary.
 For as on Land there is no *Beast*,
 But in some *Fish* at Sea's exprest ;
 So in the *Wicked* there's no *Vice*,
 Of which the *Saints* have not a Spice ;
 245 And yet that Thing that's *pious* in
 The one, in th' other is a *Sin*.

" 35th of Qu. *Eliz.* against the Assemblies of *Fanaticks*) nor could
 " they by any Force be drawn away from one another, till a merry
 " Fellow hit upon this Stratagem : He proclaimed in the King's
 " Name, that it should not be lawful for any one to depart without
 " His leave ; And he had scarce done this, when they all went a-
 " way, that it might not be said, 'They obeyed any Man.'

Y. 241, 242. For as on Land there is no *Beast*, — But in some *Fish*
 at Sea's exprest.] Sir Thomas Browne, reckons this among the Vul-
 gar Errors, (book 3. chap. 24.) " That all Animals of the Land,
 " are in their kind in the Sea, although receiv'd as a Principle,
 " is a Tenet very questionable, and will admit of Restraint : For
 " some in the Sea, are not to be matcht by any Enquiry at Land,
 " and hold those Shapes which Terrestrious Forms approach not ;
 " as may be observed in the *Moon Fish* ; or *Orthoragoriscus* ; the
 " several sorts of *Raias*, *Torpedos*, *Oysters* : and some are in the
 " Land which were never maintained to be in the Sea : as *Panthers*,
 " *Hænas*, *Camels*, *Sheep*, *Moles*, and others, which carry no Name
 " in *Ichthyology* ; nor are to be found in the exact Descriptions of
 " *Rondeletius*, *Gesner*, or *Aldrovandus*." See more *id. ib.*

Y. 245, 246. And yet that thing that's *Pious* in — The one, in th'
 other is a *Sin*.] " It is an unusual Doctrine of this *Sett*, (says Dr.
 " Bruno Ryves, *Mercurius Rusticus*, N^o 3. pag. 35.) That God sees
 " no Sin in his Children ; for that name they will ingross to them-
 " selves, (though no Men less deserve it.) It was a wise Saying of
 " a great *Patriarch* of theirs, that the Children of God were *He-*
 " *teroclites*, because, God did often save them contrary to his own
 " rule." (See N^o 18. pag. 199.) Of this opinion Mr. Pryn seems to
 have been. " Let any true Saint of God (says he, *Perpetuity of a*
R.

Is't not *Ridiculous*, and *Nonsense*,
 A *Saint* should be a Slave to *Conscience*?
 That ought to be above such Fancies,
 250 As far, as above *Ordinances*?
 She's of the *Wicked*, as I guefs,
 B' her *Looks*, her *Language*, and her *Dress*:

Regenerate man's Estate, p. 431.) "be taken away in the very act of Sin, before 'tis possible for him to repent; I make no doubt or scruple of it, but he shall as surely be saved, as if he had lived to have repented of it—I say, That when ever God doth take away any of the Saints, in the very act of Sin, he doth in that very Instant, give them such a particular and actual Repentance, as shall save their Souls: For he hath predestinated them to everlasting Life: therefore having predestinated them to the end, He doth predestinate to the means to obtain it. (id. ib. p. 433." "The child of God (says Mr. J. Brierly, *Fifty Propositions taken from his Mouth*, prop. 19.) in the power of Grace, doth perform every duty so well, that to ask Pardon for failing either in matter, or manner is a Sin: it is unlawful to pray for forgiveness of Sins after conversion: and if he does at any time fall, he can by the power of Grace carry his Sin to the Lord, and say, Here I had it, and here I leave it. (See more, *History of Independency*, part 3, pag. 23.)

§. 250. *As far as above Ordinances?*] The pretended Saints of those times, did many of them fancy themselves so much in the favour of God, as has been just observ'd, that, do what they would, they could not fail of Salvation: and that others who were not so *Regenerate*, or sanctified as themselves, stood in need of outward Means and Ordinances, to make their calling, and election sure: such as Prayers, hearing the word of God, receiving the Sacrament, &c. but they were above all these low, mean Things; and needed none of them: of this opinion was Sir Henry Vane, of whom Lord Clarendon observes, (*History of the Rebellion*, vol. 3. book 16. pag. 544.) that he was a Man above Ordinances, unlimited, and unrestrain'd, by any Rules or Bounds prescribed to other Men, by reason of his perfection. The *Seekers a Sect* in those times, renounced all Ordinances. (See *Thurloe's State Papers*, vol. 5. pag. 188.) and so did the *Sect* of the *Muggletonians*, who sprung up in the Year 1657; and took their denomination from Lodowick Muggleton, a Journeyman Taylor, who set up for a Prophet.

§. 251, 252. *She's of the wicked, as I guefs, — B' her Looks, her Language, and her Dress.*] From hence it may be collected, that the

And though, like *Constables*, we search
 For false Wares, one another's *Church* ;
 255 Yet all of us hold this for true,
No Faith is to the Wicked due ;
 For *Truth* is precious and divine,
 Too rich a *Pearl* for Carnal Swine.

the widow was a *Loyalist* : for upon this supposition, the Squire argues ; that the Knight may well evade the Oath he had made to her. The judgment of our deep fought Squire is not disputed : and he seems to judge much like his namesake *Raph* (Knight of the burning Pestle, act 1. sc. 1.) who, when the Lady courts in the following Words : “ For there have been great Wars ’twixt us and you ; “ but truly *Raph*, it was not long of me — tell me then, *Raph*, “ cou’d you contented be, to wear a Lady’s Favour in your Shield ?

Raph. “ I am a Knight of a religious Order
 “ And will not wear a Favour of a Ladie’s
 “ That trusts in *Antichrist*, and vain Traditions ;
 “ Besides, there is a Lady of my own
 “ In merry *England*, for whose vertuous sake
 “ I took these Arms, and *Susan* is her Name :
 “ A Cobler’s Maid in *Milk-street*, whom I vow
 “ Ne’er to forsake, whilst *Life* and *Pestell* last.

✱. 255, 256. Yet all of us hold this for true, — No Faith is to the Wicked due.] This was an old *Papish* Doctrine : *Nulla Fides servanda Hæreticis* : (vid. *Wolffi* *Lectiō. Memorab.* ann. 1580. par. poster. p. 923. *Pauli Jovii Historiar.* lib. 13. p. 224.) which was remarkably put in practice by the *Papists* in the Case of *John Hufs* : who, notwithstanding he had a Safe Conduct to the Council of *Constance*, from the Emperour *Sigismund*, yet was condemn’d by the Council, and burnt. *Baker’s History of the Inquisition*, chap. 6. pag. 34, &c. This was defended by *Simanca*, *Catholic. Institut.* tit. 46. f. 52, 53. 54. *Baker* *ibid.* p. 123. This was likewise the Doctrine of the Saints of those times. By an Order, *June* 2. 1646, The commons resolv’d, “ That all Persons, that shall come and reside in the Parliament “ Quarters, shall take the *National League*, and *Covenant*, and the “ *Negative Oath*, notwithstanding any Articles, that have been, “ or shall be made by the *Soldiery*.” And so they did not only break the Articles formerly made upon the Surrender of *Exeter*, and other Places ; but by Virtue of this Order, which could not be known by the Persons concern’d, they evaded those made after, upon the Surrender of *Oxford*, which were confirm’d by themselves : of which a principal Article was, “ That no man shall be com-
 “ pell’d

- Quoth *Hudibras*, All this is true,
 260 Yet 'tis not fit that all Men knew
 Those *Mysteries* and *Revelations* ;
 And therefore *Topical* Evasions
 Of subtle *Turns* and *Shifts* of Sence,
 Serve best with th' *Wicked* for Pretence,
 265 Such as the learned *Jesuits* use,
 And *Presbyterians* for Excuse
 Against the *Protestants*, when th' happen
 To find their *Churches* taken napping :
 As thus : A Breach of *Oath* is *Duple*,
 270 And either Way admits a *Scruple*,
 And may be *ex parte* of the *Maker*,
 More criminal than th' injur'd *Taker* ;
 For he that strains too far a *Vow*,
 Will break it, like an o'er-bent *Bow* :
 275 And he that made, and forc'd it, broke it,
 Not he that for Convenience took it :

“ pell’d to take an Oath during the time that he was allowed to stay
 “ in *London*, or at his own House, or where he pleas’d, which was
 “ for Six Months after the Surrender.” “ Good Faith (says Sir
Roger L’Estrange, Moral to Fable 133, 2^d part) “ is the same thing
 “ indifferently, either to Friend or Foe : and Treachery is never
 “ the less Treachery, because ’tis to an Enemy.”

y. 260, 261. *Yet 'tis not fit that all Men knew — Those Mysteries
 and Revelations, &c.*] These Saints might be cautious in concealing
 their Mysteries — for the same Reasons, that the *Heathens* conceal’d
 theirs. *Hujus silentii ea causa erat, quod hæc vel turpia, vel cru-*
delia essent; qualia Eleusinia, Pessinuntia, &c. Pignorii Mensæ Isaiæ
exposuit. fol. 4. edit. *Francofurti*, 1608.

y. 275, 276. *And he that made, and forc'd it, broke it: — Not he
 that for Convenience took it:]* See this Casuistry expos’d, by the
 Learned

A broken Oath is, *quatenus Oath*,
 As sound t' all Purposes of *Troth*,
 As broken *Laws* are ne'er the worse,
 280 Nay, till th' are broken have no Force.
 What's *Justice* to a Man, or *Laws*,
 That never comes within their Claws ?
 They have no Pow'r, but to admonish,
 Cannot controul, coerce, or punish,
 285 Until they're broken, and then touch
 Those only that do make 'em such.
 Beside, no *Engagement* is allow'd
 By Men in *Prison* made, for Good ;
 For when they're set at *Liberty*,
 290 They're from th' *Engagement* too set free.
 The *Rabbins* write, when any *Jew*
 Did make to *God* or *Man* a *Vow*,
 Which afterward he found untoward,
 And stubborn to be kept, or too hard ;

Learned Bishop Sauderson, *Obligation of Promissory Oaths*, 2^d left.
 p. 41. 53. See likewise *Tatler*, N^o 122.

ψ. 291, 292, 293, 294, 295, 296. *The Rabbins write, when any Jew — Did make to God, or Man, a Vow, — Which afterward he found untoward, — And stubborn to be kept, or too hard ; — Any three other Jews o' th' Nation — Might free him from the Obligation :*] In the third Part of *Maimonides*. *Jad. Chaz.* lib. 6. viz. lib. *de Separatione*. There is a Treatise of Oaths, in which he writes to this purpose. “ He who swears a Rash or Trifling Oath, if he repents, “ and perceives his Grief will be very great, should he keep his “ Oath ; and changes his former Opinion ; or any thing should “ happen which he did not think of when he swore, which will “ occasion his repentance of it. — Behold, let him consult one Wise “ man, or three of the Vulgar, and they shall free him from his “ Oath. But *Maimonides* observes upon it, that indeed in the writ- “ ten Law there is no foundation for this ; but we have learnt (says he)

- 295 Any three other *Jews* o' th' *Nation*
 Might free him from the *Obligation* :
 And have not two *Saints* Pow'r to use
 A greater *Privilege* than three *Jews* ?
 The *Court* of *Conscience*, which in *Man*
 300 Should be *Supreme* and *Sovereign*,
 Is't fit should be *Subordinate*
 To ev'ry petty *Court* i' th' *State*,
 And have less Power than the *lesser*,
 To deal with *Perjury* at *Pleasure* ?
 305 Have its *Proceedings* disallow'd, or
 Allow'd, at *Fancy* of *Py-Powder* ?
 Tell all it does, or does not know,
 For *Swearing ex Officio* ?
 Be forc'd t' impeach a broken *Hedge*,

he) "only by Tradition from *Moses* our Master." (Mr. Professor *Chapelow*). Mr. *Selden* makes the like Observation (*Table Talk*, p. 112.) concerning the Promissory Oath or Vow. See the loose Notions of their *Casistical Rabbins* concerning Vows, *Lightfoot's Works*, vol. 2. p. 703. *Parker's Case of the Church of England*, 1681. p. 48.

ŷ. 306. — Of *Py-Powder*] Corrupted from the French *Pie poudre*. see an Account of the *Py-Powder Court*, *Skene de verborum significatione*. *Greenwood* revis'd by *Wilkinson*, 1703. p. 473. *Wood's Institute of the Laws of England*, p. 497. *Manley's Interpreter*, and other Law Dictionaries.

ŷ. 308. For *Swearing Ex Officio*.] See an account of the *Oath Ex Officio* Mr. *Neal's History of the Puritans*, vol. 1. p. 444, 445, &c. and a Defence of it by Dr. R. *Cosin*, LL. D. *Apologie for Sundrie Proceedings by Jurisdiction Ecclesiasticall*, &c. 1593. part 3. ch. 9, 10. *Answer to the Millenary Petition by the Vicechancellour, Drs. etc. of the University of Oxford*, 1603. p. 25. *King James's Defence of it*, *Hampton-Court Conference*, by Bp. *Barlow*, p. 94, 95. *Strype's Life of Archbishop Whitgift*, book 4. chap. 2. and warranted by *Calvin's Practice*

- 310 And *Pigs* unring'd at *Vis. Franc. Pledge* ?
 Discover *Thieves*, and *Bawds*, *Recusants*,
Priests, *Witches*, *Eves-droppers*, and *Nusance*;
 Tell who did play at Games unlawful,
 And who fill'd *Pots* of *Ale* but half-full ;
- 315 And have no Pow'r at all, nor Shift,
 To help it self at a dead Lift ?
 Why should not *Conscience* have *Vacation*
 As well as other Courts o' th' Nation ;
 Have equal Power to adjourn,
- 320 Appoint *Appearance* and *Retorn* ;
 And make as nice Distinction serve
 To split a Case, as those that carve,
 Invoking Cuckolds Names, hit Joints ;
 Why should not Tricks as slight, do Points ?

Practice, in the Case of a Dancing at Geneva, *Calvini* ep. 71. *Farello*, *Bancroft's Survey of the pretended Holy Discipline*, p. 312. See the Opinions of the two Lord Chief Justices, and Attorney General *Popham*, in *Cartwright's Case*, when convened before them in the Bishop of London's Lodgings: *Heylin's Hist. of the Presbyterians*, book 9. p. 305, 306. *Collier's Ecclesiastical History*, part 2. p. 626.

✧. 310. — At *Vis. Franc. Pledge*.] *Frank Pledge* at Common Law, signifies a *Pledge*, or Surety for Freemen. For the ancient Custom of England for the Preservation of the Publick Peace, was, that every Free-born Man at the Age of 14 years, (Religious Persons, Knights, and their Eldest Sons excepted) should find Surety for their Truth towards the King and his Subjects; or else to be kept in Prison: whereupon a certain number of Neighbours became customarily bound for one an other; to see each man their Pledge forth coming at all times — This the *Sheriffs* were obliged to examine into, That every Person at the age of 14 was combined in one dozen or other. Whereupon this Branch of the *Sheriff's Office*, was call'd *Visus Franciplegii*: see *Cowel*, *Manley*, and *Chambers's Cyclopædia*, and *Jacob's Law Dictionary*.

325 Is not th' *High-Court* of *Justice* sworn
 To judge that Law that serves their *Turn* ?
 Make their own Jealousies High-Treason,
 And fix 'em whomsoe'er they please on ?

325. *Is not th' High Court of Justice sworn*] This was a Court never before heard of in *England*, erected by Forty, or Fifty members of the House of Commons, who with the Assistance of the Army, had secluded the *House of Peers*, and the rest of the Members of their own House, (namely Seven parts in Eight) that would not go their lengths. It was first erected for the Tryal of the King : and their villanous Behaviour upon that occasion, is notably girded by Mr. Butler, in his *Dunstable Downs*, (*Remains*, p. 104.)

*This is meer trifling, Sir, says Ralph,
 And ne'er will bring your Worship off ;
 This Court is Independent on
 All Forms and Methods, but Its Own
 And will not be directed by
 The Person they intend to try ;
 And I must tell you you're mistaken,
 If you propose to save your Bacon,
 By pleading to our Jurisdiction,
 Which will admit of no Restriction.
 Here's no Appeal, nor no Demurrer,
 Nor after Judgment writ of Error :
 If you persist to quirk and quibble
 And on our Terms of Law to nibble,
 The Court's determin'd to proceed,
 Whether you do, or do not plead.*

(see *Walker's Hist. of Independency*, part 3. p. 33.) Afterwards they set it up to try several Lords and Gentlemen for serving His Majesty : and as it was a New Court unknown to our Laws, so it had no regard to Law in it's Tryals. (See *L^d Clar. Hist. of the Rebellion*, vol. 3. p. 188.) See the form of the Oath administered to them upon the Tryal of Sir Henry Slingsby, and Dr. Heriot in 1658. *Mercurius Politicus*, N^o 414. p. 501. Dr. South speaks of this Court, upon it's first erection for the King's Tryal, in the following manner. (30th of *January Serm.* vol. 5. p. 79.) "A New Court was set up, and "Judges pack'd, who had nothing to do with Justice, but so far "as they were fit to be objects of it — such an inferiour Crew, "such a mechanic Rable were they, having not so much as any "Arms to shew the World, but what they wore and used in the "Rebellion — some of which came to be the Possessors of the "King's Houses, who before had no certain Dwelling, but the "King's High-way." In this Court, as Sir R. *L'Estrange* observes,

(part

Cannot the *Learned Council* there
 330 Make Laws in any Shape appear?
 Mould 'em as *Witches* do their Clay,
 When they make *Pictures* to destroy?

(part 2. fab. 212. intituled, *Great Rogues hang up Little Rogues*)
 "The Bench deserv'd the *Gallows* better than the Prisoners, which
 "is no more than a common Case, where Iniquity takes upon it-
 "self, both the Name and Administration of Justice." See the
 Form of the Oath administered to them upon the Tryal of Sir *Henry*
Slingsey, and *Dr. Hewet* in 1658. *Mercurius Politicus* No. 414. pag.
 501. Mr. *Walker* (*History of Independency*, part i. pag. 105.)
 speaking of the *Rump Parliament*, says, "should they vote a T—d
 "to be a *Rose*, or *Oliver's Nose* a *Ruby*, they expect We should
 "swear to it, and fight for it: this *Legislative Den of Thieves* create
 "New Courts of Justice, neither founded upon Law nor Prescrip-
 "tion." And in part 2. p. 87. he calls this Court, *The New Thing*.
 See part 3. p. 9. Ibid. pag. 14. &c. p. 41, 42, 43. &c.

§. 331. Mould 'em as *Witches* do their Clay,) *Buchanan* mentions
 this kind of *Witchcraft*, (*Rer. Scoticar. lib. 6. cap. 21.*) *Venefica-*
rum ad Regem Duffum Artificium: ejus Effigiem ceream lento
igne torrentem. *Dr. Dee* (vid. *Append. J. Glasstoniens. Chronic. 1726.*
 pag. 52.) speaks of such a practice upon *Queen Elizabeth*. "My
 "careful and faithful endeavour was with great speed required to
 "prevent the mischief, which divers of Her Majesty's Privy Coun-
 "cil suspected to be intended against Her Majesty's Person, by
 "means of a certain *Image of Wax*, with a great Pin stuck in the
 "Breast of it, in great *Lincoln's-Inn-Fields*, — wherein I did satisfy
 "Her Majesty's desire, and the Lords of the Honourable Privy
 "Council in few hours, in godly and artful manner." Of this
 kind was the Incantation of *Elinor Cobham*, to take off *Henry the*
Sixth. (*Michael Drayton's Heroical Epistles*, pag. 55.) An Account
 of an Incantation by *Amy Simpson*, and other nine *Witches* in *Scot-*
land to destroy King *James the Sixth*; *Sir James Melvil's Memoirs*,
 pag. 194. and an attempt of this kind upon the Life of *Sir James*
Maxwell, and others. *Glanvil's Sadducismus Triumphatus*, p. 291.
 137. 138 (See more, *Chaucer's Third Book of Fame*, 1602, fol. 267,
Scot's Discovery of Witchcraft book 12. pag. 257, &c. To this
 kind of Incantation, *Dr. Heywood* alludes, *Hierarchie of Angels*,
 b. 4. p. 447.

The School of Paris doth that Art thus tax,
Those Images of Metal, or of Wax,
Or other Matter wheresoever sought
Whether by certain Constellations wrought;

And vex 'em into any Form
That fits their Purpose to do Harm ?

225 Rack 'em until they do confess,
Impeach of Treason, whom they please,
And most perfidiously condemn,
'Those that engag'd their *Lives* for them ?

*Or whether they are Figures that infer
Sculpture, or Form of certain Character :
Or whether, that Effigies be baptiz'd,
Or else by Incantation exorciz'd :
Or Consecrate, (or rather Execrate)
Observing punctually to imitate
Books of that nature ; all we held to be
Errors in Faith, and true Astrology.*

§. 335. Rack 'em until they do confess.] Though it was declared by the Twelve Judges, in the case of *Felton*, who murdered the Duke of *Buckingham*, 4th *Caroli*, in the year 1628 ; " That he ought not by Law to be tortured by the Rack, for no such punishment was known or allowed by our Law." (*Rushworth's Collections*, vol. 1. pag. 638, 639. See *Fortescue de Laudibus Leg. Angl.* cap. 22. *Wood's Institutes of the Imperial, or Civil Law*, edit. 1704. p. 252.) Yet the Rack was made use of in *Ireland*, by the favourers of that Rebel Parliament, upon the King's Friends, in many instances. The Lords Justices in a Letter to the Lord Lieutenant, tell him, " That they should vary their method of proceeding, in putting some to the Rack." (*Mr. Carte's Life of James, first Duke of Ormonde*, vol. 1. pag. 250.) " The Lords Justices wanting evidence, had recourse to the Rack, a detestable expedient, forbidden by the Laws of *England*." (*Carte* *ibid.* pag. 293.) Sir *John Read* a sworn Servant of his Majesty's, and a Gentleman of the Privy Chamber, put to the Torture: he had been Lieutenant Colonel against the *Scots*: his Crime was for undertaking to carry over the Remonstrance from the Gentlemen of the *Pale*, to the King: he made no secret of it, and had Sir *William Parsons's* Pass; but upon his going to *Dublin* to the Lords Justices, he was Imprison'd, and Rack'd at *Their* instance, who were under the Influence and Direction of the Rebel Parliament in *England*. Mr. *Patrick Barnwell* of *Kilbrew* in the County of *Meath*, who had not been in the least concerned with the *Irish Rebels*, was Racked at the instance of these Gentlemen: the principal Question put to him was this, *Whether the King was privy to, or encouraged the Rebellion?* " It is hard to say (says Mr. *Carte*, *ib.* pag. 300.) whether His Majesty, or the old Gentleman so tortured, was treated by the Lords Justices, in
" the

And yet do nothing in their own Sense,
 340 But what they ought by Oath and Conscience:
 Can they not juggle, and with slight
 Conveyance, play with *Wrong* and *Right*;
 And sell their Blasts of *Wind* as dear,
 As *Lapland Witches* bottled *Air*?

“the most barbarous Manner.” The *English Rebels* were guilty of the like practices. Mr. Waller observes, (*History of Independency*, part 3. pag. 28.) that they threatened to torture Men, if they would not confess: and they put their Menaces in Execution. See instances, in Sir John Lucas’s Grandfather, *Mercurius Rusticus*, N° 1. p. 4. Sir William Boteler’s Steward by Colonel Sandes, (ib. N° 10.) and Sir Ralph Canterel’s Servant, to make him discover his Master’s Jewels, Money and Plate. ib. N° xiv. pag. 149.

S. 33. Mox *Ædes* ingredi conatus
 Non unquam ienescentes
 Stupescens audio ejulatus
 Horrenda sustinentis.

Mr. Collier postea
 Bedellus, qui torus
 erat per Chiliar-
 tham Kelly.

S. 34. Quod dulce nuper Domicilium
 Ingenuis alendis,
 Nunc merum est Ergastulum
 Innocuis torquendis.

Rustic. Descript. Visitat. Fanat. Oxon. 1647.

†. 337, 338. And most perfidiously condemn — [These that engag’d their Lives for them?] This they did in many instances, the most remarkable ones, were those of Sir John Hotbham, and his Son, 1644. who had before shut the Gates of *Hull* against the King. (See Lord Clarendon’s *Hist. &c.* vol. 2. pag. 470. *Whitelock’s Memorials*, pag. 122. *Echard*, vol. 2. pag. 509. *Rapin*, vol. 2. fol. pag. 490.) and Sir Alexander Carew. See *Memorable Occurrences in 1644. Echard’s History of England*, vol. 2. pag. 227. 456. 508.

What strange Dilemmas doth Rebellion make!

’Tis mortal to deny, or to partake:

Some hang who would not aid your traiterous Act,

Others engag’d, are hang’d, if they retract.

So Witches, who their Contracts have forsworn,

By their own Devils are in pieces torn.

(*Elegy upon King Charles I. pag. 12. 1648.*)

†. 344. As *Lapland Witches* bottled *Air*.] The pretences of the *Laplanders* in this respect, are thus described by Dr. Heywood. (*Hierarchies of Angels*, book. 8. pag. 506.)

- 345 Will not *Fear, Favour, Bribe* and *Grudge*,
 The same Case sev'ral Ways adjudge?
 As Seamen with the self-same *Gale*,
 Will sev'ral different Courses sail;
 As when the *Sea* breaks o'er its Bounds,
 350 And overflows the level Grounds,
 Those *Banks* and *Damms*, that like a *Screen*
 Did keep it out, now keep it in:
 So when *Tyrannical Usurpation*
 Invades the Freedom of a *Nation*,
 355 The *Laws* o' th' Land that were intended
 To keep it out, are made defend it.
 Does not in *Chanc'ry* ev'ry Man swear

*The Finns and Laplands are acquainted well
 With such like Sprits, and Winds to Merchants sell;
 Making their Cov'nant, when and how they please
 They may with prosperous Weather cross the Seas;
 As thus; They in a Handkerchief fast tie
 Three Knots, and loose the First, and by and by
 You find a gentle Gale blow from the Shore;
 Open the Second, it increaseth more,
 To fill the Sails: when you the Third untie,
 The intemperate Gusts grow vehement and high.*

Cleveland humorously describes it, (Works, 1677, pag. 61.)

*The Laplanders, when they wou'd sell a Wind
 Wasting to Hell, bag up the Phrase; and bind
 It to the Barque, which at the Voiage end
 Shifts Poop, and breeds the Cholic in the Field.*

See remarkable accounts, *Scheffer's History of Lapland*, 8°. 1704, p. 151. and chap. 11. from pag. 119. to pag. 158. inclusive. Mr. G. Sandys's *Notes upon the Third Book of Ovid's Metamorphosis*, pag. 63. and upon the 7th book, pag. 133.

ŷ. 345. ——— *Grudge*] *Grutch* in the four first Editions.

ŷ. 351, 352. *Those Banks and Dams that like a Screen— Did keep it out, now keep it in.*] Remarkable is the old Story of *Godwin Sands*. It has been reported, that those quick Sands than lie
 near

- What makes best for him in his Answer?
 Is not the winding up *Witnesses*
 360 And nicking more than half the Bus'ness?
 For *Witnesses*, like *Watches*, go
 Just as they're set, too fast or slow
 And where in *Conscience*, they're strait-lac'd,
 'Tis ten to one that Side is cast.
- 365 Do not your *Juries* give their *Verdict*
 As if they felt the *Cause*, not heard it?
 And as they please, make *Matter of Fact*
 Run all on one Side, as they're pack't?
 Nature has made Man's Breast no *Windores*,
 370 To publish what he does within *Dores*;

near *Deale*, were once Firm Land, and the possession of Earl Godwin; and that the Bishop of *Rocheſter* employing the Revenue assigned to maintain the Banks against the encroaching of the Sea, upon the building and endowing *Tenterden Church*, the Sea overwhelmed it; whereupon grew the *Kentish Proverb*, that *Tenterden Steeple* is the *Cause of Godwin Sands*. (Mr. Sandys's Note upon the 15th Book of *Ovid's Metamorphosis*, pag. 282. Dr. Fuller's *Worthies*, pag. 65.)

Y. 353. So when *Tyrannical*.] In the four first Editions. Altered to *Tyrannick* in 1700, if not sooner.

Y. 357, 358. Does not in *Chanc'ry* ev'ry Man swear, — What makes best for him in his Answer?] Alluding probably to the *Fable of the Gentleman and his Lawyer*. (*L'Eſtrange's Fables*, part 2. fab. 61.) "A Gentleman that had a Suit in *Chancery*, was call'd upon by "his Council, to put in his Answer, for fear of incurring a Contempt. "Well, says the Cavalier, and why is not my Answer put in then? "How should I draw your Answer, saith the Lawyer, without "knowing what you can swear? Pox on your Scruples, says the "Client again, Pray do you the part of a Lawyer, and draw me a "sufficient Answer; and let me alone to do the part of a Gentleman, and "swear it."

Y. 369, 370. Nature has made Man's Breast no *Windores*, — To publish what she does within *Dores*.] This was the Objection of *Momus*,

- Nor what dark Secrets there inhabit,
 Unless his own rash Folly blab it.
 If *Oaths* can do a Man no Good
 In his own Bus'ness, why they shou'd
 375 In other Matters do him Hurt,
 I think there's little Reason for't.
 He that imposes an *Oath*, makes it;
 Not he that for Convenience takes it:
 Then how can any Man be said
 380 To break an *Oath* he never made?
 These *Reasons* may perhaps look odly
 Toth' *Wicked*, though they evince the *Godly*;
 But if they will not serve to clear
 My *Honor*, I am ne'er the near.
 385 *Honor* is like that glassy Bubble,
 That finds *Philosophers* such Trouble,
 Whose least Part crack't, the whole does fly.
 And *Wits* are crack't, to find out why.
 Quoth *Ralpho*, Honor's but a Word
 390 To swear by, only in a *Lord*:

Id potissimum hominis opificio notavit, quod Artifex non in Pectore Fenestras, aut Ostiola quædam addidisset, Quo perspicui possit, quid in Corde lateret.—cujus Fabulæ mentionem facit *Plato*, vid. *Stephani Thesaur. Ling. Latinæ*, edit. 1735. tom. 3. — from him, every unreasonable Carper, has since been call'd *A Momus*. (See this Fable moraliz'd, *Guardian*, N° 106.) alter'd to *Doors*, 1684.

†. 377, 378. *He that imposes an Oath, makes it; — Not he that for Convenience takes it.*] The Knight is so fond of this false Conceit, that he forgets he had asserted the same before. (Mr. B.)

†. 379, 380. *Then how can any Man be said — To break an Oath, he never made?*] See this *Casuistry* expos'd by Bishop *Sander*son, (*Obligation of Promissory Oaths*, p. 72.)

In other Men 'tis but a Huff,
 To vapour with, instead of Proof;
 That like a Wen, looks big and swells,
 In senseless, and just nothing else.

395 Let it (quoth he) be what it will,
 It has the World's Opinion still.
 But as Men are not wise that run
 The slightest *Hazard*, they may shun;
 There may a *Medium* be found out
 400 To clear to all the World the Doubt;
 And that is, if a Man may do't,
 By *Proxy* whipt, or Substitute.

Though nice, and dark the Point appear,
 (Quoth *Ralph*) it may hold up, and clear.
 405 That *Sinners* may supply the Place
 Of suff'ring *Saints*, is a plain *Case*.
Justice gives Sentence many times,
 On one Man for another's *Crimes*.
 Our Brethren of *New England* use
 410 Choice Malefactors to excuse,

℥. 385, 386. *Honor is like that glossy Bubble — That finds Philosophers such Trouble &c.*] See this explain'd, Bp. Sprat's *History of the Royal Society*, p. 255. 2^d. edit. Harris's *Lexic. Tech.* under the words *Glass Drops*, and a fuller Account, in Dr. Hooke's *Micrographia: Observation the 7th of Glass Drops*, p. 33. to 44.

℥. 407, 408. *Justice gives Sentence many times — On one Man, for another's Crimes.*] Isaac Bickerstaff Esquire, observes, (*Tatler* N^o 92.) "That Pages are chastized for the Admonition of Princes." See Bishop Burnet's Account of Mr. Murray of the Bedchamber, who was Whipping Boy to King Charles the First. *History of his own Time*, vol. 1. p. 244. The *Spectator* (N^o 313.) gives a remarkable Instance of the good Nature of Mr. Wake, Father to the late

And hang the Guiltless in their Stead,
 Of whom the Churches have less Need ;
 As lately 't happen'd : In a Town
 There liv'd a *Cabler*, and but one,
 415 That out of *Doctrine* could cut *Use*,
 And mend Men's *Lives*, as well as *Shoes*.
 This precious Brother having slain
 In Times of *Peace*, an *Indian*,
 (Not out of Malice, but mear Zeal,
 420 Because he was an *Infidel*)
 The mighty *Tottipottymoy*
 Sent to our *Elders* an *Envoy* ;
 Complaining sorely of the Breach
 Of *League*, held forth by Brother *Patch*,

Archbishop of *Canterbury*, who took upon himself the Fault of a Schoolfellow, and was whipp'd for him at *Westminster School*. Mr. *Wake* was a *Cavalier*, and was engaged in *Penruddock's* Affair ; for which he was tried for his Life at *Exeter*, by the very Gentleman for whom he had been whipped. The Judge discovering him to be the Humane Person, to whom he had formerly been so much oblig'd, made the best of his way to *London* : where employing his Power and Interest with the *Protector*, he saved his Friend from the Fate of his unhappy *Associates*.

γ. 411. And hang the Guiltless in their Stead.] Οἱ δὲ μὲν οὐκ ἰδικνότες ἐνὶ τῶν ἡμετέριων ἐκκλησίαι. [*Libanii Sophistæ Declamat.* 11. *Ulyssis*, tom. 1. op. p. 210.] This was as bad as the *Abingdon* Law, exercised by Major General *Browne* : which was first to hang a Man, and then to try him. (*Heraclitus Ridens* N^o. 3. vol. 1. p. 17.) or the *Lidford* Law, mentioned by Mr. *Ray*, (*Proverbs* p. 305. 2^d edit.)

That hang and draw,
 Then hear the Cause by *Lidford* Law.

'Tis observ'd by Mr. *Walker*, (*History of Independency*, part 1. p. 55.) " That they had the most Summary way of hanging one " another, that ever he saw." And elsewhere, (part 3. p. 32.) " If " a Person submit (to the Jurisdiction of their Courts) and plead ; " his Plea will have but the Operation of a Psalm of Mercy, pro-
 " longing

- 425 Against the *Articles* in Force
 Between both *Churches*, his and ours,
 For which he crav'd the *Saints* to render
 Into his Hands, or hang th' *Offender* :
 But they maturely having weigh'd,
 430 They had no more but him o' th' Trade,
 (A Man that serv'd them in a double
 Capacity, to *Teach*, and *Cobble*)
 Resolv'd to spare him ; yet to do
 The *Indian Hoghan Moghgan* too
 435 Impartial Justice, in his Stead did
 Hang an old Weaver that was Bed-rid.
 Then wherefore may not you be skip'd,
 And in your Room another *Whipp'd* ?

“ longing his Life but for a short time : in the mean time *Keble* and
 “ his Court, play with him as a Cat with a Mouse, and then de-
 “ vour him : for no man is sent to this Court to be tried, but to
 “ be condemn'd.”

ŷ. 419, 420. *Not out of Malice, but mere Zeal, — Because he was
 an Infidel.*] Upon this Principle probably *Ap Evans* acted, who
 murder'd his Mother, and Brother, for kneeling at the Sacrament ;
 alledging that it was *Idolatry*. (See *Dr. Bastwick's Litany*, pag. 4.
Burton's two Sermons, intitled *God and the King*, p. 16. *History of*
English and Scotch Presbytery, p. 204. *Dr. South's Sermons*, vol. 3.
 p. 225.)

ŷ. 435, 436. *Impartial Justice, in his Stead, did — Hang an old
 Weaver that was Bed-rid.*] Whether this Story of the *Cobler*, and
Weaver is fact, as the Author of the printed Notes asserts, I cannot
 tell, but I meet with a Parallel Instance, at *Messagufcas*. (See
Mr. Morton's English Canaan, 1637, part 3. chap. 4. p. 108, 109.
pene me.) An Englishman having stolen a small parcel of Corn
 from the Salvage Owner ; upon complaint, the Chief Commander
 of the Company, call'd a Parliament of his People, where 'twas
 determin'd, That by the Laws of *England*, 'twas *Felony*, and for
 an Example the Person ought to be executed, to appease the *Salvage*.
 “ When straight-ways one arose, mov'd as it were with some
 “ Compassion, and said : He could not well gainsay the former
 “ Sen-

For all *Philosophers*, but the *Sceptick*,
 440 Hold Whipping may be *Sympathetick*.

It is enough, quoth *Hudibras*,
 Thou hast resolv'd and clear'd the *Case*,
 And canst in *Conscience*, not refuse
 From thy own *Doctrine*, to raise *Use*:
 445 I know thou wilt not (for my sake)
 Be tender-conscienc'd of thy Back:
 Then strip thee of thy Carnal *Ferkin*,
 And give thy *outward-fellow* a Ferking;
 For when thy *Vessel* is new hoop'd,
 450 All Leaks of *sinning* will be stop'd.

“ Sentence: yet he had conceiv'd within the compass of his Brain,
 “ an *Embrion*, that was of special consequence to be delivered
 “ and cherished; he said, it would most aptly serve to pacify the
 “ *Salvage's* complaint, and save the Life of one that might, (if need
 “ should be) stand them in good stead: being young and strong,
 “ fit for Resistance against an Enemy, which might come unexpected
 “ for any thing they knew. The Oration made, was liked of every
 “ one, and he intreated to proceed, to shew the means how this
 “ may be perform'd; says he, You all agree that one must die;
 “ and one shall die: this Young Man's Clothes we will take off,
 “ and put upon one that is Old and Impotent, a Sickly Person,
 “ that cannot escape Death, such is the Disease on him confirm'd,
 “ that die he must: put the Young Man's Clothes on This Man,
 “ and let the Sick Person be hang'd in the other's stead. Amen,
 “ says one, and so say many more.” and the Sentence had in
 this manner been executed, had it not been dissented from, by one
 Person, who exclaimed against it: so they hang'd up the real Of-
 fender. — This kind of Justice was attempted sometimes by our
 English *Fanatics*. I find one Instance in the *MS. Collections*, of my
 Worthy Friend Dr. *Philip Williams*, vol. 4. N^o 15. In a Letter from
 Mr. *Edward Lee*, Mr. *Philip Jackson*, and Mr. *Edward Broughton*, Sec.
 of the Committee of *Stafford*, to *William Lenthall Esquire*, the
 Speaker, August 5. 1645, desiring, “ That Mr. *Henry Steward*,
 “ a Soldier under the Governour of *Hartleburgh Castle*, might be
 “ respited from Execution, with an offer of two *Irishmen*, to be
 “ executed

Quoth *Ralpho*, You mistake the Matter,
 For in all *Scruples* of this Nature,
 No Man includes himself, nor turns
 The *Point* upon his own Concerns.
 455 As no Man of his own self catches,
 The *Itch*, or amorous *French Aches*:
 So no Man does himself convince,
 By his own Doctrine, of his *Sins*:
 And though all cry down self, none means
 460 His own self in a *literal Sense*:
 Besides, it is not only *Foppish*,
 But *Vile, Idolatrous* and *Popish*;

“executed in his Stead.” Sir *Roger L’Estrange’s* Case had like to have been of this kind: for he observes (in his *Apology*, pag. 3.) that when he was imprison’d for his unsuccessful Attempt upon *Lyn-Regis*, in *Norfolk*, in the year 1644, “The Lords — commanded *Mills* the *Judge Advocate*, to bring his Charge upon Wednesday; he appear’d accordingly, but with an Excuse, that he wanted time to prepare it — however upon Friday it should be ready. It was then providentially demanded, whether they meant to hang me first, and then charge me; and if they intended to execute me in the interim? he told them, Yes; for the *Commons* had pass’d an Order, that no *Reprieve* should stand good, without the Consent of Both Houses.” “And nothing was so common at that time, as a Charge without an Accuser, a Sentence without a Judge, and Condemnation without Hearing.” (See Mr. *James Howell’s* *Sober Inspections*; or *Philanglus*, p. 156.)

§. 439, 440. For all *Philosophers*, but the *Sceptick*, — Hold *Whipping* may be *Sympathetic*.] “The *Scepticks* (says Dr. *Middleton*, *Life of Cicero*. 4^{to} edit. vol. 2. p. 540.) “observ’d a perfect *Neutrality* towards All *Opinions*; maintained All of them to be equally Uncertain: and that we could not affirm of Any Thing, that it was This or That, since there was as much reason to take it for the One, as for the Other, or Neither of them: thus they liv’d without engaging themselves on any side of the Question.”

§. 462. But *vile, Idolatrous, and Popish*.] A sneer upon the *Popish* Doctrine of *Supererogation*. See 14th Article of 1562.

§. 465,

- For one Man out of his own Skin,
 To frisk and whip another's *Sin* :
 465 As *Pedants* out of *School-Boys* Breeches
 Do claw and curry their own Itches.
 But in this Case it is profane,
 And sinful too, because in vain :
 For we must take our *Oaths* upon it
 470 You did the *Deed*, when I have done it.
 Quoth *Hudibras*, that's answer'd soon;
 Give us the *Whip*, we'll lay it on.
 Quoth *Ralpho*, that we may swear true,
 'Twere properer that I whip'd you :
 475 For when with your Consent 'tis done,
 The *Act* is really your own.
 Quoth *Hudibras*, It is in vain
 (I see) to argue 'gainst the Grain ;
 Or, like the Stars, incline Men to
 480 What they'r averse themselves to do :
 For when *Disputes* are weary'd out,

†. 465, 466. *As Pedants out of School-Boys Breeches — Do claw and curry their own Itches.*] See *Spectator*, N^o 157.

†. 485, 487, 488. *As ere we part I shall evince it; — And Curry (if you stand out) whether — You will or no, your stubborn Leather*] This Contest between *Hudibras* and *Ralpho* seems to be an imitation of that between *Don Quixote*, and *Sancho Pança*, upon a like Occasion. “How now, opprobrious Rascal; (says *Don Quixote*, v. 4. chap. 35. see likewise chap. 60.) “stinking Garlick Eater; Sirrah, “I will take you, and tie your Dogship to a Tree, as naked as “your Mother bore you, and there I will not only give you, three “thousand three hundred Lashes, but six thousand six hundred, ye “Varlet; and so smartly, that you shall feel it still, though you “rub your Backside three thousand Times: answer me a word, ye
 “Rogue,

'Tis *Interest* still resolves the Doubt:
 But since no Reason can confute ye,
 I'll try to force you to your *Duty*;
 485 For so it is, howe'er you mince it;
 As ere we part, I shall evince it;
 And *Curry* (if you stand out) whether
 You will or no, your *stubborn Leather*.
 Canst thou refuse to bear thy Part
 490 I' th' publick *Work*, base as thou art?
 To higgle thus, for a few Blows,
 To gain thy *Knight* an opulent *Spouse*;
 Whose *Wealth* his *Bowels* yearn to purchase,
 Merely for th' *Interest* of the *Churches*?
 495 And when he has it in his Claws,
 Will not be hide-bound to the *Cause*;
 Nor shalt thou find him a *Curmudgin*,
 If thou dispatch it without grudging:
 If not, resolve before we go,
 500 That you and I must pull a Crow.

“Rogue, and I'll tear out your Soul.” (See *Currie, Junii Etymologic. Anglican.*)

y. 491, 492. *To higgle thus, for a few Blows,—To gain thy Knight an opulent Spouse*;] *Don Quixote* complained of *Sancho Pancha*, in the same manner, (vol. 4. chap. 68. pag. 675.) “Oh obdurate Heart! “Oh impious Squire! Oh nourishment and favours ill bestow'd! “Is this my reward for having got thee a Government, and my “good Intentions to get thee an Earldom, or an equivalent at least?

y. 497. ——— *A Curmudgin.*] *Curmudgeon*, a covetous Hunk, a Niggard, a close-fisted Fellow. *Baily's Dictionary.*

y. 500. ——— *Pull a Crow.*] A common Saying; and signifies, that the two contending Persons, must have a tryal of Skill, which is the best Man, or which will overcome. (Dr. B.)

Y' had best (quoth *Ralpho*) as the *Ancients*
 Say wisely, *Have a care o' th' main Chance,*
And look before you ere you leap;
For as you Sow, y' are like to Reap:
 505 And were y' as good as *George a Green,*
 I shall make bold to turn agen;
 Nor am I doubtful of the Issue
 In a just *Quarrel*, and mine is so.
 Is't fitting for a Man of *Honor*
 510 To whip the *Saints*, like *Bishop Bonner*?
 A *Knight* t' usurp the *Beadle's Office*,

Y. 502. — *Have a care o' th' main Chance,*] *Ralpho* is almost as fruitful in Proverbs, as *Sancho Pancha*: in this, and the whipping Debates, they both appear Superiour in Sense to their Masters. (See *Don Quixote*, vol. 4. p. 669.)

Y. 505, 506. *And were y' as good as George a Green, — I shall make bold to turn agen;*] *George a Green*, was the famous *Pindar* of *Wakefield*, who fought with *Robin Hood*, and *Little John*, (two famous Robbers during the Reign of *Richard the First*, see *Echard's Hist. of England*, vol. 1. p. 226.) both together, and got the better of them. (See *Hist. of George a Green, Pindar of Wakefield*; octavo, 1715. chap. 10. Ballad of the *Pindar of Wakefield*, and *Robin Hood*: *Old Ballads*, vol. 2. No 100. *Bibliothec. Pepysian*. *Ray's English Proverbs*, p. 285.) Mr. *Gayton*, (*Notes upon Don Quixote*, b. 4. ch. 22. and elsewhere) mentions *John a Green*, with *Bevis of Southampton*, and *Robin Hood*.

*More Spruce and Nimble, and more Gay to seem
 Than some Attorney's Clerk, or George a Green.*

(*Hen. Stephens's Apology for Herodotus*; chap. 28. p. 236.)

I am not to tell a Tale

Of George a Green or Jack a Vale,

Or yet of Chitty Face.

(*Panegyric upon Tom Coryat, and his Crudities. First Copy*) *Sancho Pancha* actually used his Master, in the manner here mentioned, upon a like Occasion. (*Don Quixote*, vol. 4. chap. 60. p. 600.)

Y. 510. *To whip the Saints, like Bishop Bonner?*] Dr. *Bonner*, Bp. of *London*, in *Queen Mary's* days, whipp'd with his own Hand, several Persons, who were imprison'd for their strict adherence to

- For which y' are like to raise brave *Trophies*;
 But I advise you (not for Fear,
 But for your own Sake) to forbear;
 515 And for the *Church*; which may chance
 From hence, to spring a Variance;
 And raise among themselves new *Scruples*,
 Whom common *Danger* hardly couples.
 Remember how in *Arms* and *Politicks*,
 520 We still have worsted all your holy Tricks;
Trepann'd your Party with *Intrigue*,
 And took your *Grandees* down a Peg;

the *Protestant Religion*. See an account of his whipping *Thomas Hinchbarrow*, and *John Mills*, in his Garden at *Fulham*, in the year 1558. (*Fox's Acts and Monuments*; edit. 1576. p. 1937, 1938. 'Tis said, "That one shewed him, his own Picture in the *Book of Martyrs*, in the First edit. on purpose to vex him; at which he laught, "saying; How could he get my Picture drawn so right?" (Sir *John Harrington's Additional Supply to Dr. Goodwin's Catalogue of Bishops*. London; 1653. p. 17.)

§. 519. Remember how in *Arms*, &c.] *Ralpho's* Party, the *Independents*, and *Anabaptists*; by getting the Army of their side, outwitted the *Presbyterians*. Though indeed, they contended for they knew not what: like the two Fellows, (see *Sir R. L'Estrange's Fables*, part 1. fab. 494.) that went to *Loggerheads* about their Religion. The one was a *Martinist*, he said; and the other said, all *Martinist*: were *Hereticks*; and for his part, he was a *Lutheran*. Now the poor wretches were both of a side, and knew it not: taking their respective denominations from *Martin Luther*. Or the two *Paduan Brethren*; the one supposing that he had a Pasture as large as the Heavens, and the other, that he had as many Oxen as there were Stars: the mortal Quarrel between them was, whether the one's conceited Oxen, might feed in the other's supposed Ground. (*Bishop Bramhall's Serpent Salvæ*; Works, folio p. 592 :) Or the brace of Students, who fiercely disputed about an imaginary Purse of Gold. (*Gayton's Notes upon Don Quixote*, p. 3.)

§. 521. *Trepann'd your Party with Intrigue*.] This is fact; for the *Independent*, in their *Apologetical Narrative*, presented to the Parliament 1643, shew'd themselves so humble, that they might gain

- New modell'd th' Army, and Cashier'd*
 All that to *Legion SMEC* adher'd;
 525 Made a meer Utensil o' your *Church*,
 And after left it in the *Lurch*;
 A Scaffold to built up our own,
 And when w' had done with't, pull'd it down;
 Capoch'd your *Rabbins* of the *Synod*,
 530 And snap'd their *Cannons* with a *Why-not*:
 (Grave *Synod-Men*, that were rever'd
 For solid Face, and Depth of *Beard*)
 Their *Classique Model* prov'd a Maggot,
 Their *Directory* and *Indian Pagod*;
 535 And drown'd their *Discipline* like a Kitten,

gain pity, and a *Toleration*, that they concluded, "That they pursued no other Interest nor Design but Subsistence, be it the poorest, and meanest in their own Land. But how well this self denying desire agreed with their after usurping Encroachments, is known well enough: *Philip Nye*, and *Thomas Goodwin*, stealing to themselves, the best preferments of the Nation." (*Foulis's Hist. of wicked Plots, &c.* pag. 19. from *Fuller's Church History*, book 11. pag. 212.)

*Then the Independent meek and sly,
 Most lowly lies at Lurch,
 And so to put poor Jacky by
 Resolves to have no Church.*

(*Sir John Birkenhead* reviv'd, p. 4.) See their subtle practices to outwit the *Presbyterian*; *Heath's Chronicle* p. 126. *Sir R. L'Estrange's Moral*, to the *Fable of a Tub of Rats*; part 2. fab. 235.

℣. 529. *o're reach'd*] In all editions but the two first of 1664, to 1704. inclusive. *Capoch'd* restor'd in later editions, which signifies hooded, or blindfolded.

℣. 535, 536. *And drown'd their Discipline like a Kitten*,— On which they'd been so long a sitting;] That is from the first of July, 1643, being the first meeting of the *Assembly of Divines*, to the 28th of August, 1648; when their Discipline by *Classes* was establish'd. The Poet might have added a line or two more, as to the Expensiveness of those curious productions to the *Publick*. For the Assembly consisted of 120 *Divines*, and 30 *Laymen*; and they were to have

On which they'd been so long a sitting ;
 Decry'd it as a *Holy Cheat* ;
 Grown out of Date, and obsolete,
 And all the *Saints* of the first Grasse,

540 As Castling *Foles* of *Balam's Asfs*.

At this the *Knight* grew high in Chafe,
 And staring furiously on *Ralph*,
 He trembled and look'd pale with Ire,
 Like Ashes first, then red as Fire.

545 Have I (quoth he) been ta'n in Fight,
 And for so many *Moons* lain by't ?
 And when all other Means did fail,
 Have been exchang'd for *Tubs* of *Ale* ?

have four Shillings a day, during their sitting, with other allowances ; which with the Fees and Salaries to *Scribes*, *Clerks*, &c. must amount to a very great Sum. But whether their Productions of the *Directory*, *Catechisms*, and *Annotations*, were equivalent thereto, is left to the Reader's determination, (Mr. B.) Mr. Foulis, (*Hist. of Wicked Plots*, &c. p. 207.) observes of them, as follows. " Our *English Assembly* late *Hum-drumming* several years, and after all " expectation, brought forth nothing worth a Mouse."

✧. 539. *And all the Saints of the first Grasse,*] The *Presbyterians*.

541. *At this the Knight grew high in Chafe.*] Whenever the Squire is provok'd by the Knight, he is sure to retaliate the Affront by a very Satyrical Harangue upon the Knight's Party : Thus when he was put in the Stocks with the Knight, he makes *Synods*. (For which the Knight had a profound Veneration) the subject of his *Satire* : and his revenge at this time, when the Knight would impose a Whipping upon him, is grounded upon the *Independents* trepanning the *Presbyterians*. (Mr. B.)

✧. 543. *He trembled, &c.*] This and the following Line, not in the two first editions of 1664, added 1674.

✧. 548. *Have been exchanged, &c.*] * The Knight was kept Prisoner in *Exeter*, and after several Exchanges propos'd, but none accepted of, was at last releas'd for a Barrel of Ale, as he often us'd upon all Occasions to declare."

- Not but they thought me worth a *Ransome*,
 550 Much more confid'able and handsome,
 But for their own Sakes, and for Fear
 They were not safe when I was there ;
 Now to be baffled by a *Scoundrel*,
 An upstart *Seet'ry*, and a *Mungrel*;
 555 Such as breed out of peccant Humours
 Of our own *Church*, like Wens, or Tumours,
 And like a *Maggot* in a *Sore*,
 Wou'd that which gave it Life, devour ;
 It never shall be done or said :
 560 With that he seiz'd upon his *Blade* ;
 And *Ralpho* too, as quick and bold,
 Upon his *Basket-bilt* laid hold,
 With equal Readiness prepar'd
 To draw and stand upon his Guard :
 565 When both were parted on the sudden,
 With hideous *Clamour*, and a loud one,
 As if all sorts of *Noise* had been
 Contracted into one loud *Din* :

*. 560. *With that he seiz'd upon his Blade, &c.*] The Contrast betwixt *Brutus* and *Cassius*, was not much unlike this, (*Shakeſpear's Julius Caesar*, Act 4.)

Cass. O Gods ! ye Gods ! must I endure all this ?

Brutus. All this ! ay more : fret till your proud Heart break ;
 Go shew your Slaves how choleric you are,
 And make your Bondsmen tremble : Must I budge ?
 Must I observe you ? must I stand and crouch
 Under your testy humour ? By the Gods,
 You shall digest the Venom of your Spleen,
 Tho' it do split you : for, from this day forth,
 I'll use you for my mirth, yea, for my laughter,
 When you are waspish. —————

*. 565,

Or that some Member to be chosen,
 570 Had got the *Odds* above a *Thousand*;
 And by the Greatness of his Noise,
 Prov'd fittest for his *Country's* Choice.
 This strange Surprisal put the *Knight*
 And wrathful *Squire* into a Fright;
 575 And though they stood prepar'd, with fatal
 Impetuous Rancour, to join *Battel*;
 Both thought it was the wisest Course,
 To wave the Fight, and mount to *Horse*,
 And to secure by swift retreating,
 580 Themselves from Danger of worse *beating*.
 Yet neither of them would disparage,
 By utt'ring of his Mind, his Courage,
 Which made 'm stoutly keep their Ground,
 With Horror and Disdain, wind-bound.
 585 And now the Cause of all their *Fear*,
 By slow Degrees approach'd so near,
 They might distinguish diff'rent Noise
 Of *Horns*, and *Pans*, and *Dogs*, and *Boys*,

†. 565, 566. *When both were parted on the sudden, — With hideous Clamour, and a loud one.*] The Poet's Contrivance at this Critical Juncture, is wonderful: He has found out a way to cool his *Heroes*, very artfully, and to prevent a bloody Encounter between them, without calling either their Honour or Courage into question: all this is happily accomplish'd by an *Antique Procession*, which gives the Knight a fresh Opportunity of exerting the vigour of his Arms, for the service of his Country. (Mr. B.)

†. 587. *They might distinguish, &c.*] *They might discern respective Noise*, in the two first editions of 1664.

- And *Kettle-Drums*, whose sullen Dub
 590 Sounds like the hooping of a Tub.
 But when the Sight appear'd in View,
 They found it was an Antique Show ;
 A *Triumph*, that for Pomp and State,
 Did proudest *Romans* emulate :
 595 For as the *Aldermen* of *Rome*,
 Their Foes at Training overcome,
 And not enlarging *Territory*,
 (As some mistaken write in *Story*)
 Being mounted in their best Array,
 600 Upon a *Carre*, and who but they ?
 And follow'd with a World of Tall-*Lads*,
 That merry *Ditties* troll'd, and *Ballads*,
 Did ride with many a Good-morrow,
 Crying, *Hey for our Town*, through the *Bur-*
 605 So when this *Triumph* drew so nigh, [*rough* ;
 They might Particulars descry,
 They never saw two Things so pat,
 In all Respects, as This and That.
 First, He that led the *Cavalcate*,
 610 Wore a Sow-gelder's *Flagellate*,

ŷ. 595. *For as the Aldermen of Rome, &c.*] Here we have an Instance of our Author's making great things little. (Mr. D.)

ŷ. 596. *Their Foes.*] *For Foes*, in all editions to 1704. inclusive.

ŷ. 604. *Crying Hey for our Town,*] The word *Town* in the Saxon (or old *English*) was call'd sometimes *Tun*, deriv'd from the word *Tynan*, to enclose, or *Tyne*, as some yet speak. *Appendix to Stow's Survey of London*, by Mr. *Strype*, p. 2. vid. *Junii Etymolog. Anglican.*



- On which he blew as strong a *Levet*,
 As well-fee'd *Lawyer* on his *Breviate*;
 When over one another's Heads
 They charge (three Ranks at once) like *Sweads*.
 615 Next *Pans*, and *Kettles* of all Keys,
 From *Trebles* down to *double Base*.
 And after them, upon a *Nag*,
 That might pass for a forehand Stag,
 A *Cornet* rode, and on his Staff
 620 A Smock display'd did proudly wave:
 Then *Bagpipes* of the loudest Drones,
 With snuffling broken-winded Tones,
 Whose Blasts of Air in Pockets shut,
 Sound filthier than from the Gut,
 625 And make a viler Noise than *Swine*
 In windy Weather, when they whine.
 Next one upon a Pair of *Panniers*,
 Full fraught with that, which for good Manners
 Shall here be nameless, mixt with *Grains*,
 630 Which he dispenc'd among the *Swains*,
 And busily upon the Crowd
 At Random round about bestow'd.

℥. 609, 610. ——— *Cavalcate*, — *Flagellate*,] In the four first editions, afterwards alter'd, to, *Cavalcade*, *Flagellet*.

℥. 613, 614. *When over one another's Heads* — *They charge (three Ranks at once) like Sweads*.] These two Lines are not in the two first edit. of 1664. but added in 1674. — *like Sweads* — alter'd 1684, to *Swedcs*. Mr. *Cleveland* speaking of the Authors of the *Diurnals*, (Works, p. 105.) says, "They write in the posture, that
 "the *Swedcs* give fire in, over one another's Heads."

- Then, mounted on a horned *Horse*,
 One bore a *Gauntlet* and *Gilt Spurs*,
 635 Ty'd to the *Pommel* of a long *Sword*
 He held reverst, the Point turn'd downward:
 Next after, on a raw-bon'd Steed,
 The Conqueror's *Standard-bearer* rid,
 And bore aloft before the *Champion*
 640 A *Petticoat* display'd, and rampant;
 Near whom the *Amazon* triumphant
 Bestrid her *Beast*, and on the *Rump* on't
 Sate *Face* to *Tayl*, and *Bum* to *Bum*,
 The *Warrior* whilom overcome;
 645 Arm'd with a *Spindle* and a *Distaff*,
 Which as he rode, she made him twist off:
 And when he loiter'd, o'er her Shoulder
 Chastiz'd the *Reformato* Soldier.
 Before the Dame, and round about,
 650 March'd *Whifflers*, and *Staffiers* on Foot,

¶. 645, 646. *Arm'd with a Spindle and a Distaff, — Which as he rode she made him twist off:*] This is an excellent description of the *Skimmington*. See *The Monarch*, in *Dr. King's Miscellanies*, p. 530. *Hen Peck't Husband* describ'd, *Speclator*, N^o 176. 482. 485. Dean *Swift's* Poem, intitled, *A Quiet Life, and a Good Name: to a Friend that married a Shrew*. *Miscell.* vol. 5. p. 89. London, 1735.

¶. 650. — *March'd Whifflers,*] These march'd commonly before a Show, as is observ'd by Mr. *Cleveland*, in his *Character of a London Diurnal*, (Works 1677. p. 112.) “And first for a *Whiffler* “before the Show, enter *Stamford*, one that trod his Stage with the “First, travers'd his Ground, made a Leg, and Exit.” *Whiffle* was a *Fife*; and *Whiffler* a Freeman, that goes before the publick Companies in London, in publick Processions. *Baily's Dict.* folio.

¶. 656. *Like Nero's Sporus,*] A Youth whom *Nero* endeavour'd to make a Woman of. *Puerum Sporum, exsecris Testibus, etiam in Muliebrem*

- With *Lackies, Grooms, Valets* and *Pages*,
 In fit and proper Equipages;
 Of whom, some *Torches* bore, some *Links*,
 Before the proud *Virago Minx*,
 655 That was both *Madam*, and a *Don*,
 Like *Nero's Sporus*, or *Pope Joan*;
 And at fit Periods the whole Rout
 Set up their Throats with clamorous Shout.
 The *Knight* transported, and the *Squire*,
 660 Put up their Weapons, and their Ire;
 And *Hudibras*, who us'd to ponder,
 On such Sights, with judicious Wonder,
 Could hold no longer to impart
 His *Animadversions*, for his Heart.
 665 Quoth he, In all my Life till now
 I ne'er saw so prophane a *Show*,
 It is a *Paganish* Invention,
 Which *Heathen* Writers often mention :

Muliebrem Naturam transfigurare, conatus est: cum Dote et *Flameo*, per solenne Nuptiarum celeberrimo Officio, deductam ad se pro Uxore habuit, extatque cujusdam non incitus Jocus, bene agi potuisse cum rebus humanis, si *Domitius* Pater talem habuisset Uxorem. (C. Suetonii lib. 6. *Nero Claudius Caesar*. s. 28.)

ψ. 665, 666. Quoth he, In all my Life till now — I ne'er saw so prophane a *Show*,] This Procession (common in *England*) with it's usual Attendants, has been exactly set in view by the Poet: but our trusty Knight could call it strange and prophane, and pretend to trace it's original from *Paganism*: on these frantic Notions, he founds a pretence, that he, as a Saint and Reformer, is necessitated to prohibit this Diversion; notwithstanding all that *Ralph* can say to convince him of his Error. (Mr. B.)

ψ. 669. ——— had read Goodwin,] Mr. Thomas Goodwin's *Exposition of Roman Antiquities*.

- And he who made it had read *Goodwin*,
 670 Or *Ross*, or *Cælius Rhodogine*,
 With all the *Grecian Speeds* and *Stows*,
 That best describe those ancient Shows;
 And has observ'd all fit *Decorums*
 We find describ'd by old *Historians* :
 675 For as the *Roman Conqueror*,
 That put an End to foreign *War*,
 Ent'ring the *Town* in Triumph for it,
 Bore a Slave with him, in his Chariot :
 So this insulting *Female Brave*,
 680 Carries behind her here, a *Slave* :

ψ. 670. Or *Ross*,] See Note on book 1. canto 2. l. 2. In the edit. of 1674. this line altered. *I warrant him, and understood him.* restor'd 1704.

Ibid. ——— Or *Cælius Rhodogine*,] *Ludovicus Cælius Rhodoginus* was born at Milan. (See *T. Coryat's Crudities*, p. 107.) See an account of his Writings. *Gruteri Fax Art.* tom. 6. par. 2. pag. 832. *Catal. Bibliothec. Bodleian.* folio 1674. pag. 123. *Paulus Jovius* (vid. *Elog. Doctor. Viror. Basil.* 1596. pag. 206.) speaks very contemptibly of him.

ψ. 671. *With all the Grecian Speeds and Stows*,] This and the following Line (in which he designs to sneer *Speed* and *Stow*, who are very full I suppose, in the Description of Publick Shows) are not in the two first editions of 1664. but added 1674.

ψ. 678. * *Bore a Slave with him in his Chariot, &c.*]

——— *Et sibi Consul*

Me placeat, curru servus portatur eodem.

Juven. Sat. 10."

ψ. 783. * *Hung out, &c.*] *Tunica Coccinea solebat pridie quam dimittendum esset, supra prætorium poni, quasi admonitio, & indicium future pugne.* Lipsius in Tacit. p. 56."

ψ. 686. *A Tyrian Petticoat.*] A Petticoat of Purple, or Scarlet, for which the City of Tyre was famed.

Vir tuus Tyrus in toro

Totus emineat tibi ———

Catulli lib. carm. 61. 172, 173.

——— *Seu*

And as the Ancients long ago,
 When they in Field defy'd the Foe,
 Hung out their *Mantles Della Guerre*,
 So her proud *Standard-bearer* here,
 685 Waves on his Spear, in dreadful Manner,
 A *Tyrian-Petticoat* for Banner.
 Next Links, and Torches, heretofore
 Still born before the *Emperor*.
 And as in *Antique Triumph Eggs*
 690 Were born for mystical Intregues ;
 There's one in Truncheon, like a Ladle,
 That carries *Eggs* too, fresh or addle ;

— Seu *Tyria* voluit procedere Palla.

Tibulli lib. 4. 2. 11.

Non *Tyriæ vestes* errantia lumnia fallunt.

Propertii lib. 3. eleg. 14. 27. vid. lib. 4. eleg. 5. 22.

Confule de gemmis, de tincta murice lana.

Ovid. de Arte Amandi, lib. 1. 252.

Quid de veste loquar ? nec vos, segmenta requiro,

Nec quæ bis *Tyrio* Murice lana rubes.

ibid. lib. 3. 69. 170.

Costly Apparel let the Fair one fly

Enrich'd with Gold, or with the Tyrian Dye.

Mr. Dryden, &c.

Vid. *Plinii Nat. Histor.* lib. 9. chap. 36, 37, 38. *Melisevi Palmerii Spicileg. Fax Artium a Grutero*, to. 4. pag. 704. *Pancirolli Rerum Memorab. par. 1. tit. 45.* p. 197. *Scaligeri de Subtilitate advers. Cardan. Exercitat.* 325. 14. Notes upon the third part of *Cowley's Davideis.* edit. 1707. p. 48. The Ancient *Tyrian Purple*, first brought to light, by a Fisherman. (See Bishop *Sprat's History of the Royal Society*, 2^d edit. pag. 391.)

ŷ. 687. * *Next Links*, &c.] That the Roman Emperors were wont to have Torches bore before them (by Day) in publick, appears by *Herodian in Pertinace. Lip. in Tacit.* p. 16."

ŷ. 689, 690. *And as in Antique Triumphs, Eggs — Were born for mystical Intregues ;*] Eggs (as my Friend Mr. Smith of *Harleston* ob-

erves

And still at Random, as he goes,
Among the Rabble-rout bestows.

695 Quoth *Ralpho*, you mistake the Matter ;
For all th' *Antiquity* you smatter,
Is but a *Riding*, us'd of Course,
When the *Grey Mare's the better Horse* :
When o'er the Breeches greedy *Women*
700 Fight, to extend their vast *Dominion* ;
And in the Cause impatient *Grizel*
Has drubb'd her Husband with *Bull's Pizzle*,

serves to me) were never made use of in *Roman Triumphs*, but in the *Orgies of Orpheus*, as appears by *Bautier*, vol. 1. book 11. chap. 5. and in the Games of *Ceres*, according to *Rosinus*, lib. 5. cap. 14. *Pompa producebatur cum Deorum signis, & Ovo*. So that by *Antique Triumphs*, *Mimick ones* are probably to be understood.

§. 698. *When the Grey Mare's the better Horse* :] (See *Ray's Proverbial Phrases*, p. 259. 2^d edit.) the *Italian Proverb* ; *Sta pur fresca la Casa dove la Rocce commanda alla Spada*. That House is in an ill Case, where the Distaff commands the Sword. *Select Proverbs, Italian*, &c. 1707. p. 29.

§. 699, 700. *When o'er the Breeches greedy Women — Fight, to extend their vast Dominion* ;] *Margarita* (see *Fletcher's Rule a Wife and have a Wife*, 2^d 2. pag. 17. edit. 1640.) speaks thus to *Leon*, to whom she was going to be married,

“ You must not look to be my Master, Sir,
“ Or talk i' th' House, as though you wore the Breeches ;
“ No, nor command in any thing.”

This was *Patricio's* Wish (see *Ben Johnson's Masque of the Metamorphosed Gypsies*, vol. 1. p. 76.)

*From a Woman true to no Man,
Which is ugly, besides common,
A Smock rampant, and the Itches
To be putting on the Breeches ;
Where'se'er they have their being,
Bless the Sow'raine, and his Seeing !*

A *Jewish Rabbi* in commenting upon the words of *Adam*, Gen. 3. 12. *She gave me of the Tree, and I did eat* ; gives the following strange comment upon them. By giving him of the Tree, is to be understood

And brought him under *Covert Baron*,
To turn her *Vassal* with a *Murrain* :

- 705 When Wives their Sexes shift, like *Hares*,
And ride their Husbands, like *Night-Mares*,
And they in mortal *Battle* vanquish'd,
Are of their *Charter* dis-enfranchis'd,
And by the right of War, like *Gills*,
710 Condemn'd to *Distaff*, *Horns* and *Wheels* :
For when Men by their Wives are cow'd,
Their *Horns* of course are understood.

stood a sound *Rib-Roasting*, that is to say in plain *English* ; *Eve* finding her Husband unwilling to eat of the forbidden Fruit, took a good *Crabtree Cudgel*, and labour'd his sides, till he complied with her will (Mr. S. of H.) *Cætera ad evanidorum ac frigidorum Classẽm relegamus, quæ tum Judæi, tum Christianorum aliqui de utraque hac Arbore suaviter somniarunt. ut de priore, quod grandem ex ea fustem Eva effregerit, eodemque Maritum Adamum, quasi per vim et verbera, ad eandem vetiti Fructus gustationem adegerit, compulerit. Gulielmi Saldeni S. S. Theol. Doct. otia Theologica. Amstelodami 1684. lib. 3. exercitat. x. f. xv. p. 607. (See an account of Termagant Wives ; Tatler, N° 217. Spectator, N° 247.)*

†. 705. *When Wives their Sexes shift, like Hares.*] Lepores omnes Utrumque Sexum habent. Munsterus. vid. Conradi Gesneri de Quadrupedibus lib. 1. pag. 681.

“ Thus I charm thee from this place,
“ Snakes that casts their Coats for new,
“ Camelions that alter Hue,
“ *Hares* that yearly Sexes change,
“ *Proteus* alt’ring oft and strange.” &c.

(*Sullen’s Charm to transform Amoryllis, Fletcher’s faithful Shepherdess*, 4th edition, act 3. sc. 1. p. 27, 28.) There are many fabulous Instances of Women’s changing their Sexes. See *Higden’s Polychronicon*, by *Trevizza*. lib. 2. chap. 1. fol. 58. *Chronic. Chronicor. Politic.* lib. 2. p. 326. *Montaigne’s Essay*, book 1. ch. 20. p. 112. edit. 1711. See this Opinion expos’d by *Sir Thomas Browne, Vulgar Errors*. book 3. chap. 17.

†. 709. ——— *Like Gills,*] *Gill-Hooter*, an Owl. See *Baily’s Dict.*

- Quoth *Hudibras*, thou still giv'st Sentence
 Impertinently, and against Sense :
- 715 'Tis not the least Disparagement,
 To be defeated by th' Event,
 Nor to be beaten by main *Force* ;
 That does not make a *Man* the worse,
 Although his Shoulders with *Battoon*
 720 Be claw'd and cudgel'd to some Tune ;
 A *Taylor's* Prentice has no hard
 Measure, that's bang'd with a true Yard :
 But to turn *Tail*, or run away,
 And without Blows give up the Day ;
- 725 Or to surrender ere th' *Affault*,
 That's no *Man's* Fortune, but his Fault ;
 And renders Men of *Honor* less
 Than all th' *Adversity* of Success :
 And only unto such this Shew
 730 Of *Horns* and *Petticoats* is due.
 There is a lesser *Profanation*,
 Like that the *Romans* call'd *Ovation* :

†. 733. For as *Ovation* was allow'd] See the Difference between an *Ovation*, and a *Triumph* (*Stuckii Antiq. Convival.* cap. 21. from *Pomponius Lætus. Marcelli Donati in Sueton. Dilucidat.* cap. 9. *Fax. Art. a Grutero.* to. 6. par. 2. pag. 569, 570. *Montfaucon's Antiquity* explain'd. vol. 4. part 1. book 6. chap. 6. p. 104. *Archbishop Potter's Antiquities of Greece.* vol. 2. chap. 12. *Dr. Kenner's Antiquities of Rome.* part 2. chap. 16.)

†. 743, 744. Like *Dukes of Venice*, who are sed — The *Adriatick Sea* to wed ;] The *Doge* (attended by the Senate and Nobles) goes annually every *Ascension-Day*, on board a Vessel, call'd the *Bucen-taure*, in order to marry the *Adriatick Sea*, by throwing a Gold Ring into it ; the Captain having previously taken this strange sort
 of

- For as *Ovation* was allow'd
 For *Conquest* purchas'd without Blood ;
 735 So Men decree those lesser Shows,
 For *Vict'ry* gotten without Blows,
 By dint of sharp hard *Words*, which some
 Give *Battle* with, and overcome ;
 These mounted in a *Chair-Curule*,
 740 Which *Moderns* call a *Cuckling-Stool*,
 March proudly to the River's Side,
 And o'er the *Waves* in *Triumph* ride ;
 Like Dukes of *Venice*, who are sed
 The *Adriatick Sea* to wed ;
 745 And have a gentler *Wife* than those
 For whom the State decrees those Shows.
 But both are *Heathenish*, and come
 From th' Whores of *Babylon*, and *Rome* ;
 And by the *Saints* should be withstood,
 750 As *Antichristian* and *Lewd* ;
 And we as such, should now contribute
 Our utmost *strugglings* to prohibite.

of Oath : that he will bring her safe back to the City, in Defiance of Wind and Waves ; or in case he fails to do so, that he'll forfeit his Life (*Misson's New Voiages to Italy*, 1699. vol. 1. p. 207. *Baron Pollintz's Memoirs*, vol. 2. p. 315. *Usum dico Annuli*—(quod ait *Paulus Merula*) in medias undas projicit, verbisque conceptis, eo munusculo Mare in Manum sibi convenire justo loco Sponsæ declarat, *Desponsamus te*, inquit, *Mare*, in signum veri et perpetui *Dominii*. *Seldeni Mar. claus.* lib. 1. chap. 16. pag. 70. edit. *Londini*. 1635.) See *Puffendorf's Introduction to the History, &c. of Europe*. 6th edition, 1706. p. 556. This Ceremony (*Tom Coryat* observes, *Cru-dities*. p. 209.) was first instituted by Pope *Alexander* the Third, in the year 1174. The Pope gave the Duke a Gold Ring from his Finger, in token, that the *Venetians* having made War upon the

- This said, they both advanc'd, and *rod*
 A *Dog-Trot* through the bawling Crowd,
 755 T' attack the *Leader*, and still preſt,
 Till they approach'd him, *Breaſt to Breaſt* :
 Then *Hudibras*, with Face and Hand,
 Made Signs for *Silence* ; which obtain'd,
 What means (quoth he) this Dev'l's *Proceſſion* ?
 760 With Men of *Orthodox* Profeſſion ?
 'Tis *Ethnique* and *Idolatrours*,
 From *Heatheniſm* deriv'd to us.
 Does not the Whore of *Babylon* ride
 Upon her *horned Beaſt* aſtride,
 765 Like this proud *Dame*, who either is
 A Type of her, or ſhe of this ?
 Are Things of ſuperſtitious *Function*,
 Fit to be us'd in *Goffel Sun-ſhine* ?
 It is an *Antichriſtian Opera*,

the Emperour, *Frederick Barbaroſſa*, in defence of his quarrel, diſcomfited his Fleet at *Iſtria* ; and he commanded him for his ſake to throw the like golden Ring into the Sea every year, upon *Aſcenſion Day*, during his Life : eſtabliſhing this withal, That all his Succeſſors ſhould do the like : which cuſtome has ever ſince been obſerved to this Day, ſee *Howel's Survey of the Signory of Venice*, folio pag. 36. *Carion's Chronic.* lib. 5. pag. 475. *Jc. Gryphiandri de Inſulis* cap. 20. pag. 286. *Annotations on Religio Medici*, pag. 107. *Moll's Geography*, edit. 1701. pag. 274. Mr. *Wright's Observations in Travelling through France, Italy, &c.* London, 1730. vol. 1. p. 81. — *Adriatique* in the 4 firſt editions.

ſ. 753, 754. ——— and *rod* — A *Dog-Trot* through the bawling Crowd,] See *Dog-Trot*, *Don Quixote*, vol. 1. book 2. chap. 5. pag. 186.

ſ. 759. *What means (quoth he) this Devil's Proceſſion ?*] Here *Don Hudibras* acts juſt like *Don Quixote*, in the Adventure of the Dead Corps, ſee part 1. book 2. ch. 5. pag. 184. the Attendants of which he own'd he took to be *Lucifer's Infernal Crew*.

- 770 Much us'd in Midnight times of *Popery*;
 Of running after Self-inventions
 Of wicked and profane *Intentions*;
 To scandalize that *Sex*, for scolding,
 To whom the *Saints* are so beholding.
- 775 *Women*, who were our first *Apostles*,
 Without whose Aid w' had all been lost else;
Women, that left no Stone unturn'd
 In which the *Cause* might be concern'd:
 Brought in their Children's *Spoons* and *Whistles*,
- 780 To purchase *Swords*, *Carbines* and *Pistols*:
 Their Husbands *Cullies*, and *Sweet-hearts*,
 To take the *Saints* and *Churches* Parts;
 Drew several gifted *Brethren* in,
 That for the *Bishops* wou'd have been,
- 785 And fix'd 'em constant to the *Party*,
 With Motives *powerful* and *heartly*:

§. 775. *Women, who were our first Apostles.*] The Women were zealous Contributors to the Good Cause, as they call'd it. Mr. James Howell observes (*Philanglus*, p. 128.) That unusual voluntary Collections were made both in Town and Country: the *Seamstresses* brought in her Silver Thimble, the Chamber-maid her Bodkin, the Cook her Silver Spoon, into the common Treasury of War.— and some sort of Females were freer in their Contributions, so far as to part with their Rings and Ear-Rings, as if some Golden Calf were to be molten and set up to be idoliz'd. (See *Whitelock's Mem.* p. 61. *Hist. of Independency*, part 2. p. 166.) nay the zealous Sisterhood address'd the House of Commons, Feb. 4. 1641, in a very great Body, headed by Anne Stag, a Brewer's Wife, in Westminster, (see *Impartial Examination of Mr. Neal's 2^d vol. of the Hist. of the Puritans.* p. 331.) They did the same in behalf of John Lilburn in the year 1649. but not with like Success. (*History of Independency*, part 2. p. 165.)

TheirHusbandsrobb'd, and made hardShifts
 T' administer unto their Gifts
 All they cou'd rap, and rend, and pilfer,
 790 To Scraps and Ends of Gold and Silver;
 Rub'd down the Teachers, tir'd and spent,
 With holding forth for Parliament ;

ψ. 787, 788. *Their Husbands robb'd, and made hard Shifts — T' administer unto their Gifts*] (see a Tract intitled *The Reformato precisely charactred by a Churchwarden*, pag. 14. Publick Library Cambridge. 19. 9. 7.) These holy Sisters are thus describ'd, by Mr. A. Cowley. (*Puritan and Papist*. pag. 8.)

*She that can sit three Sermons in a Day,
 And of those three, scarce bear three words away :
 She that can rob her Husband, to repair
 A Budget Priest, that noses a long Prayer :
 She that with Lam-Black purifies her Shoes,
 And with half Eyes, and Bible softly goes :
 She that her Pocket with Lay-Gospel stuffs,
 And edifies her looks with little Ruffs :
 She that loves Sermons, as she does the rest,
 Still standing stiff, that longest are the best ;
 She that will ly, yet swears she hates a Liar,
 Except it be the Man that will lie by her :
 She that at Christmas thirsteth for more Sack,
 And draws the broadest Handkerchief for Cake :
 She that sings Psalms devoutly next the Street,
 And beats her Maid ? th' Kitchen, where none see't :
 She that will sit in Shop for Five Hours space,
 And register the sins of all that pass.
 Damn at first sight, and proudly dare to say,
 That none can possibly be saved, but They.
 That hangs Religion on a naked Ear,
 And judge Men's Hearts according to their Hair :
 That could afford to doubt who writes best Sense :
 Moses, or Dod, on the Commandments :
 She that can sigh, and cry Queen Elizabeth,
 Rail at the Pope, and scratch out sudden Death ;
 And for all this, can give no reason why ;
 This is an Holy Sister verily.*

ψ. 789. — rap and run,] in the 4 first editions.

ψ. 791, 792. *Rub'd down the Teachers, tir'd and spent — With holding forth for Parliament ;*] Dr. Echard confirms this (*Observations upon the Answer to the Enquiry*, &c. pag. 112.) “ I know (says he)

Pamper'd and edify'd their Zeal
 With *Marrow Puddings* many a Meal ;
 795 Enabled them, with store of Meat,
 On controverted *Points* to eat ;
 And cram'd 'em, till their *Guts* did ake,
 With *Cawdle*, *Custard*, and *Plum-Cake*.

he) " that the small inconsiderable Triflers, the Coyners of new
 " Phrases, and Drawers of long godly Words, the thick Pourers
 " out of Texts of Scripture, the mimical Squeakers and Bellowers,
 " and the vain-glorious Admirers only of themselves, and of those
 " of their own fashion'd Face and Gesture. — I know that such as
 " these shall with all possible Zeal be follow'd and worship'd, shall
 " have their Buffets of *China Oranges*, shall be solac'd with all
 " manner of *Cordial Essences*, and *Elixers*, and shall be rubb'd down
 " with *Holland of Ten Shillings an Ell*: whenas others of that Party,
 " much more sober and judicious, that can speak sense, and under-
 " stand the Scriptures, but less confident, and less censorious, shall
 " scarce be invited to the Fire-side, or be presented with a couple of
 " Pippins, or a glass of small Beer, with Brown Sugar." See *Gos-
 pel Gossip* ; *Spectator*, N^o 46.)

℥. 797, 798. *And cram'd 'em, till their Guts did ake, — With
 Cawdle, Custard, and Plum-Cake.*]

But now aloft the Preacher 'gan to thunder,
 When the poor Women, they sat trembling under ;
 And if he name *Gebenah*, or the *Dragon*,
 Their Faith alas ! was little then to brag on :
 Or if he did relate what little Wit
 The Foolish Virgins had, then do they sit
 Weeping with watery Eyes, and making Vows,
 One to have Preachers always in their House,
 To dine them with, and breakfast them with *Jellies*,
 And *Cawdle* hot, to warm their wambling Bellies :
 And if the *Cash*, where she could not unlock it,
 Were close secur'd, to pick her Husband's Pocket.
 An other, something a more thrifty Sinner,
 To invite the Parson twice a Week to dinner :
 The other vows a Purple Pulpit Cloth
 With an embroider'd Cushion, being loth
 When the fierce Priest his Doctrine hard unbuckles,
 That in the Passion, He should hurt his Knuckles !

(*A Satyr against Hypocrites.* pag. 8. see pag. 18.)

- What have they done, or what left undone,
 800 That might advance the *Cause* at *London*?
 March'd Rank and File, with *Drum* and *En-*
T' intrench the *City* for Defence in? [*sign*,
 Rais'd *Rampiers* with their own soft Hands,
 To put the Enemy to Stands ;
 805 From *Ladies* down to *Oyster-Wenches*
 Labour'd like *Pioneers* in *Trenches*,
 Faln to their *Pick-Axes*, and *Tools*,
 And help'd the Men to dig like *Moles* ?

ψ. 801, 802, 803, 804. *March'd Rank and File, with Drum and Ensign, — T' intrinch the City for Defence in? — Rais'd Rampiers with their own soft Hands, — To put the Enemy to Stands*] The City upon a false *Alarm*, being ordered to be fortified, and the *Train-Bands* order'd out, it was wonderful to see how the Women, Children, and vast numbers of People would come to work about digging, and carrying of earth to make the new Fortifications. That the City good Wives, and others mindful of their Husbands and Friends, sent many Cart Loads of Provisions, and Wines, and good Things to *Turnham Green*, with which the Soldiers were refresh'd, and made merry : and the more, when they understood that the King and His Army were retreated. (See *Whitelock's Memorials* pag. 58, 60, 63.) This is confirmed by Mr. May (in his *Hist. of Parliament*, lib. 3. cap. 5. pag. 91.) "It was the custome" (says he) every day to go out by Thousands to dig: all Professi-
 "ons Trades and Occupations taking their Turns : and not only
 "Inferiour Tradesmen, but Gentlemen, and Ladies themselves,
 "for the encouragement of others ; carrying themselves Spades,
 "Mattocks and other Instruments of digging ; so that it became a
 "pleasant sight in *London*, to see them go out in such an order and
 "number with Drums beating before them." (Mr. B.) See *Collection of Loyal Songs reprinted*, 1731. vol. 1. N^o 53. *On demolishing the Forts.*

ψ. 807. *Faln* in the three first editions. *Fell*, edit. 1684.

ψ. 809, 810. *Have not the Handmaids of the City — Chose of their Members a Committee.*] To this probably the Writer of *A Letter sent to London*, by a Spy at *Oxford* — 1643. alludes, pag. 12. "Call in
 "the new Committee, where Madam Waller is Speaker, and Doctress
 "of the Chair." It was a saying of *Venner* the Fifth Monarchy Man,
 "That

Have not the *Handmaids* of the *City*

810 Chose of their Members a *Committee*,

For raising of a *Common Purse*

Out of their Wages to raise *Horse*?

And do they not as *Triers* sit,

To judge what *Officers* are fit?

815 Have they—? At that an *Egg* let fly,

Hit him directly o'er the *Eye*,

And running down his *Cheek*, besmear'd

With *Orange-tawny Slime*, his *Beard*;

“That the time would come, when the Handmaid of the Lord, would make no more of Killing a man, than of —*Thurloe's State Papers*, vol. 6. pag. 185.

§. 813, 814. *And do they not as Triers sit,—To Judge what Officers are fit?*] “The House consider'd in the next place, that diverse weak persons have crept into Places beyond their Abilities; and to the end that men of greater Parts may be put into their rooms, they appointed the Lady *Middlesex*, Mrs. *Dunch*, the Lady *Foster*, the Lady *Anne Waller*, by reason of their great Experience in “Soldiery in the Kingdome, to be a *Committee of Tryers* for the “business.” (*The Parliament of Ladies, or divers remarkable Passages of Ladies in Spring-Garden in Parliament assembled; printed in the yeare 1647.* pag. 6.)

§. 815, 816. ——— *At that an Egg let fly,—Hit him directly o'er the Eye,*] This is as merry an Adventure, as that of the *Bear-Baiting*: our Heroes are sooner assaulted than they expected, even before the Knight had ended his Eloquent Speech: it was a great Affront, and Breach of Good Manners in the Rabble, to use so worthy a Personage in this manner: they had no *Talbot* to make a Reply, but shew'd their Contempt of Authority, by immediately falling into action with it's *Representative*: he indeed, had little reason to look for better Usage than he met with the day before, on a like Occasion: but he was of too obstinate a Temper, to learn any thing from Experience; this makes his case different from all other unfortunate Heroes: for, instead of pitying, we laugh at him. (Mr. B.)

§. 818. *With Orange-tawny Slime, his Beard;*] Alluding probably to *Bottom the Weaver*, in *Shakespeare (Midsummer Night's Dream* vol. 1. p. 89.) who asks, in what *Beard* he shall play the part of

- But *Beard* and Slime being of one Hue,
 820 The *Wound* the less appear'd in View
 Then he that on the *Panniers* rod,
 Let fly on th' other Side a Load ;
 And quickly charg'd again, gave fully
 In *Ralpho's* Face, another *Volley*.
- 825 The *Knight* was startled with the Smell,
 And for his *Sword* began to feel :
 And *Ralpho*, smother'd with the Stink,
 Grasped his ; when one that bore a *Link*,
 O' th' sudden clapp'd his flaming Cudgel,
 830 Like *Linstock*, to the Horse's *Touch-hole* ;
 And streight another with his *Flambeaux*,
 Gave *Ralpho* o'er the Eyes, a damn'd Blow.
 The *Beasts* began to kick, and fling,
 And forc'd the Rout to make a Ring :
- 835 Through which they quickly broke their Way,
 And brought them off from further Fray ;
 And though disorder'd in Retreat,
 Each of them stoutly kept his Seat :

Pyramus ? whether in a perfect *Yellow Beard*, an *Orange-Tawny Beard*, or a *Purple in-grain Beard*.

†. 839. — *Rains*] in the four first editions.

†. 843, 844. *And till all Four were out of Wind, — And Danger too, ne'er look'd behind.*] (See *Don Quixote*, vol. 3. chap. 27. p. 275.) This is a sneer probably upon the Earl of *Argyle*, who more than once fled from *Montrésc*, and never look'd behind till he was quite out of Danger : as at *Inverary* 1644 *Bishop Guthry's Memoirs*, p. 136. at *Inverloch* where he betook himself to his Boat, *Guthry*, p. 140. at *Kilflyth*, he fled and never look'd over his shoulder, until after twenty miles riding, he reach'd the *South Queen's Ferry*, where he
 pos.

- For quitting both their *Swords* and *Reins*,
 840 They grasp'd with all their Strength the *Manes*,
 And to avoid the *Foe's* Pursuit,
 With spurring put their Cattle to't;
 And till all Four were out of Wind,
 And Danger too, ne'er look'd behind.
 845 After th' had paus'd a while, supplying
 Their *Spirits*, spent with Fight and Flying,
 And *Hudibras* recruited Force
 Of Lungs, for *Action*, or *Discourse*:
 Quoth he, That Man is sure to lose,
 850 That fouls his *Hands* with dirty Foes:
 For where no *Honor's* to be gain'd,
 'Tis thrown away in being maintain'd;
 'Twas ill for us, we had to do
 With so dishonourable a Foe:
 855 For though the *Law of Arms* doth bar
 The Use of venom'd Shot in *War*;
 Yet by the nauseous Smell, and noisom,
 Their *Cafe-shot* favour strong of *Poison*;

possess'd himself again of his Boat, *Guthry* p. 154. Bp. *Wishart's History of Montrose*, p. 117. from *Monroe's* Army at *Sterling Bridge*, where he did not look behind him in eighteen miles riding, till he had reach'd the *North Queen's Ferry* and possess'd him of a Boat, *Guthry*, p. 241. *Impartial Examination of Mr. Neal's* 4th vol. of the *History of the Puritans*, pag. 69.

But thou that time, like many an Errant Knight,
 Didst save thy self by virtue of thy Flight;
 Whence now in great Request this Adage stands,
 One pair of Legs is worth Two pair of Hands.
Mr. Strangeway's Panegyric upon Tom Coryat, and his Crudities.

And doubtless have been chew'd with Teeth
 860 Of some that had a *stinking Breath*;
 Else when we put it to the push,
 They had not giv'n us such a Brush:
 But as those *Pultroons* that fling Durt,
 Do but defile, but cannot hurt;
 865 So all the *Honor* they have won,
 Or we have lost, is much at one.
 'Twas well we made so resolute
 A brave Retreat, without pursuit;
 For if we had not, we had sped
 870 Much worse, to be in Triumph led;
 Than which the *Ancients* held no state
 Of Man's Life more unfortunate.

ψ. 859, 860. *And doubtless have been chew'd with Teeth—Of some that had a stinking Breath.*] 'Tis probable, that Oldham had these Lines in view, when he wrote his Character of an Ugly Parson. (See Remains pag. 109. edit. 1703.) “Who by his Scent might be “winded by a good Nose at twelve score. I durst have ventured “(says he) at first being in company, to have affirm'd that he dieted “on *Assa Fætida*, &c.

ψ. 868. — *without Pursuit* ;] *T' avoid Pursuit*, in the two first editions of 1664.

ψ. 877, 878. *And as such homely Treats (they say,) — Portend good Fortune —*] The Original of the coarse Proverb here alluded to, he took it's rise from the glorious Battel of *Azin-court*, when the *English* were so afflicted with the *Dysentery*, that most of them chose to fight naked from the Girdle downward. (Mr. W.) See *Rapin's History of England*, by Tindal, folio vol. 1. p. 513. *Lediard's Naval Hist.* vol. 1. chap. 15. p. 65. Battle of *Agin-court*, *Old Ballads* 1723. vol. 2. pag. 83. In Memory of this famous Victory, King Henry the Fifth, instituted a Herald for that part of *France*, subject to *England*, with the stile of *Agin-court*: as *Edward the First* had before

- But if this bold *Adventure* e'er
 Do chance to reach the *Widow's Ear*,
 875 It may, being destin'd to assert
 Her *Sex's Honor*, reach her Heart.
 And as such homely Treats (they say)
 Portend good *Fortune*, so this may.
Vespasian being dawb'd with Durt,
 880 Was destin'd to the Empire for't;
 And from a Scavenger did come
 To be a mighty Prince in *Rome*:
 And why may not this foul Address
 Prefage in Love the same Success?
 885 Then let us streight, to cleanse our Wounds,
 Advance in quest of nearest *Ponds*;

fore given the title of *Guyen*, to another. (See *Historical, and Critical Essay, on the true Rise of Nobility &c.* 2^d edit. 1720. vol. 2. p. 722.)

There's another Proverb gives the Rump for his Crest,

But Alderman Atkins made it a Jest.

That of all kind of Luck, Sh-t-n Luck is the best.

(*Re-Resurrection of the Rump, Loyal Songs*, vol. 2. N^o 2. p. 39.)

✧. 879. *Vespasian being dawb'd with Durt &c.*] This and the five following Lines, not in the two first editions of 1664. added in 1674. The *Corcyrans* of old, took a slovenly freedom, which occasion'd the Proverb.

Ἐλευθερία Κίρκυρα, Χίζ' ὅπου θίλει;

Libera Corcyra, Caca ubi libet:

cum significamus libertatem quidvis agendi,

(*Erasmii Adagior.* chil. 4. Cant. 1. Prov. 2.)

Of this opinion *Oliver Cromwell* seems to have been, who dawb'd himself with something worse, upon the Revels kept by his Uncle Sir *Oliver Cromwell*; for the Entertainment of King *James* the First: for which his Uncle order'd him the Discipline of the Horse-Pond. (See *Heath's Flagellum*: or *Life of Oliver Cromwell.* edit. 1672. pag. 18.)

And after (as we first *design'd*)
Swear I've perform'd what she enjoin'd.

†. 887, 888. *And after (as we first design'd) — Swear I've perform'd what she enjoin'd.*] An honest Resolution truly, and a natural result from their Sophistical Arguments in defence of *Perjury*, lately debated by the Knight, and his Squire: The Knight resolves to wash his Face, and dirty his Conscience: this is mighty agreeable to his *Politics*, in which Hypocrisy seems to be the predominant Principle: he was no longer for reducing *Ralpho* to a Whipping, but for deceiving the Widow by forswearing himself; and by the sequel we find he was as good as his word. part 3. canto 1. †. 167. &c. (Mr. B.)

The End of the First Volume.

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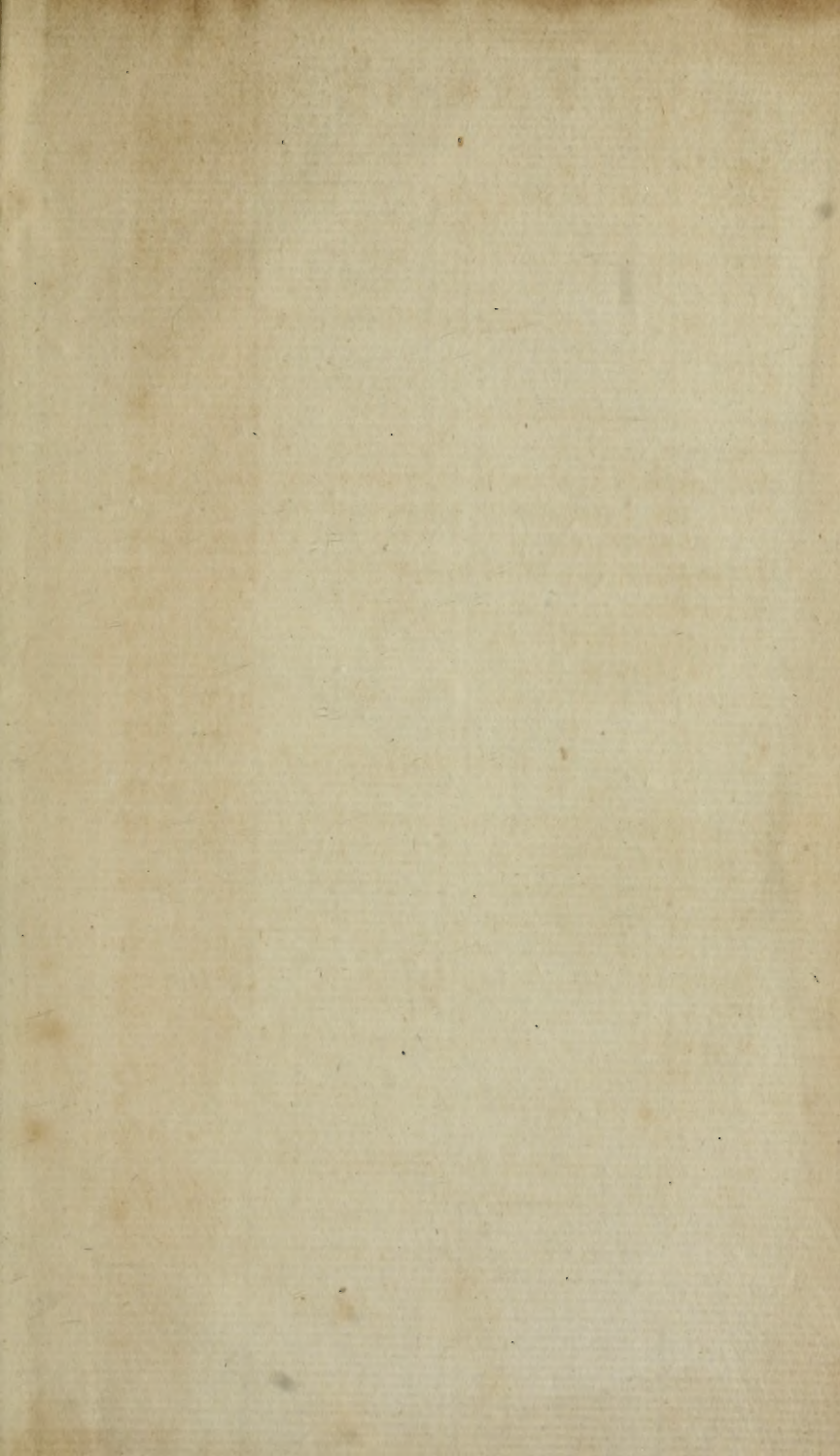
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